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AN ADDRESS FOR GRADUATES

My young friends:—

You are to-day stepping out into the sunlight of your being. You are taking the deep breaths and feeling the exhilaration which comes with the morning of life to those who bestir themselves. Furthermore, you are in a country where the outlook is sublime and inspiring to noblest effort. Everywhere you look there looms up the possibility of splendid achievement.

But with all this inspiration and splendid vision, with all the hilltops bathed in the light of the morning of promise, and with the distant mountain summits aglow with splendid achievement, you need guidance and warning.

We live in an age in which every mountain summit must be aglow with gold if it is to be worthy of our scaling; in which every landscape must be bathed in silver to be considered worthy of our feet. Our age is too utilitarian, too materialistic. Learn that the world's greatest benefactors were without silver or gold. We do not decry the possession of wealth; but we maintain that it has neither a great uplifting power nor has it been a dominating force in the world's progress.

There are many things money cannot buy. It can not always buy the merest necessities of life. It can never of itself and in itself bring happiness. The capacity for enjoying that which I can buy is not vested in its purchasing power. It can not buy peace of mind or a clear conscience. Many of the wealthiest to-day are really imprisoned, not indeed by a human jailer, but by the merciless hand of their own fears and by the decree of their own consciences.

Some years since Dr. Watson (Ian Maclaren) was asked to give a list of what he considered the six greatest men of history. This is what he said: "One opened the kingdom of letters with his poems; another asked for us the deepest questions of the soul in his dialogues; a third opened for us a new world and doubled our dwelling place; a fourth expounded the secrets of the physical universe and arranged the stars on a map; a fifth cleansed away the corruption of the Church and restored her strength; and a sixth, greatest of all, showed unto the world righteousness and wrote the Ten Words of our conscience. The names of Homer and Socrates, Columbus and Copernicus, of Luther and Moses, can never be blotted from

the pages of human history. They belong to no country; they are citizens of the world and their fame is ageless."

Let me add, these men were not great because of their poverty (every one of them was poor) nor in spite of their poverty; but because of their aspirations, their motives. Learn, here and now, that no man can be great without great motives. No life steeped in selfishness nor tainted by vice can be really great. You must avoid selfishness; for it is Satan's trap in which he catches all classes and forges upon them the shackles of eternal bondage.

Get rid of the idea here and now, that all you learn and all you get is for yourself. Get the noble thought which must give you the highest impulses of which your being is capable that all you learn and all you get is for your fellowman. When once that thought takes hold upon you, and begins to work out its results in your life, you will be useful and happy, and you may be also famous; immortal you certainly will be, because you will live always in the lives of those whom you have helped. If, on the other hand, you allow Satan to bind you in the shackles of selfishness, your life may surround itself with great heaps of material wealth; but you will starve your soul and you will be poor in all that makes life rich for God and eternity.

In conclusion, let us say, to serve God best and to help man most, and attain the highest results of which your being is capable, you must always recognize your personal responsibility to God. One evening at a banquet table that great statesman and orator, Daniel Webster, was asked what he considered the greatest thought that ever entered his mind. An expression of unusual thoughtfulness came into that remarkable face as he slowly and solemnly said, That of man's responsibility to a personal God. Unless you make this personal accountability, you fail. This thought will be to your life what the safety valve is to the engine; and also, at the same time, what the steam is to that engine in giving power and efficiency. It will be more to you than gold, making your life a factor in the world's good, more than talent in bringing you greatest success; more than fame in bringing highest satisfaction. When you step off life's stage it will bring to your immortal hearing the applause of the angels even though men should be silent, and with the great Master's plaudits, "Well done, thou good and faithful servant, thou shalt enter into the joy of thy Lord."

Halloo

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CYCLOPEDIA OF COMMENCEMENT
SERMONS AND BACCALAUREATE
ADDRESSES

REV. G. B. F. HALLOCK, D.D.

BY REV. G. B. F. HALLOCK, D.D.

*Cyclopedia of Commencement Sermons and
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CYCLOPEDIA OF COMMENCEMENT SERMONS AND BACCALAUREATE ADDRESSES

A TWENTIETH CENTURY HANDBOOK AND
AID FOR THE PREPARATION OF SERMONS
AND ADDRESSES FOR THE COMMENCE-
MENT SEASON BY MINISTERS, COLLEGE
PRESIDENTS, SCHOOL PRINCIPALS AND ALL
EDUCATORS OF THE YOUNG

✓
COMPILED AND EDITED BY

REV. G. B. F. HALLOCK, D.D.

EDITOR *The Expositor*

WITH ACCOMPANYING MANUAL
OF APT ILLUSTRATIONS

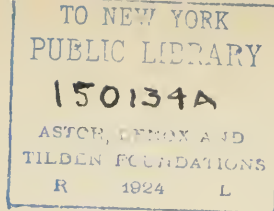
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CYCLOPEDIA OF COMMENCEMENT SERMONS AND
BACCALAUREATE ADDRESSES

— B —

PRINTED IN THE UNITED STATES OF AMERICA

FOREWORD

It is a happy fact that Commencement Day is always coming on apace. Every year brings its new outflow from our schools and new life into the world. And with the coming of the season every year ministers, college presidents, principals of schools, teachers, school officials, parents and citizens are called upon for timely Commencement and Baccalaureate addresses. It is sure they cannot but welcome aid for this duty and privilege. Here is a volume brimful of suggestive material and from the very best sources. The book is definitely intended to be a ministrant in behalf of all who are expected to prepare for such occasions.

This does not imply at all that the readers of this unique volume (for we do not know of any other of like material or similar purpose) are expected to be or need be borrowers in any bad sense. All of us need to read books for suggestion and inspiration. All speakers, even the most original, know what it means to get a running start in another man's sermon or address in order to produce their own—their own best. Frequently an idea expressed or an illustration used by another person will suggest an entirely new and different line of thought.

The value of such a book as this, therefore, is not for those unwilling to do their own thinking. On the contrary it is greatest to those who wish to do their own thinking. But as men pour a little water down a pump to help it draw up a stream from below, so has it been found that a theme suggested, a sentence, a paragraph, an illustration, will often prove just what is needed to start one's own mental flow and prove the means to large and desirable results.

Here is a book also for parents who would keep in touch with the best thought of to-day for the men and women of to-morrow. The most eminent educators of our time speak here. Their business is with the young. They know the life, thought and needs and speak out frankly and very intimately on commencement occasions.

And here is a handbook for young people too. What better truths, guides for life or secrets of success could a young man or young woman, a boy or a girl read, whether in school or not, whether privileged with education or not, than the matured utterances of our great educators at the climax moment of affectionately

addressing farewell words to those going out from their presence into the great work of the world?

The preparation of this volume has been a joy—the joy of being brought into contact with so many minds of those ripe and rich in the experience of association with the youth of to-day.

G. B. F. H.

*Brick Church,
Rochester, N. Y.*

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Part One: SERMONS AND ADDRESSES

1

EVERYTHING SAITH, GLORY!

(*Baccalaureate Sermon*)

REV. SAMUEL TYNDALE WILSON, D.D., LL.D.

President of Maryville College

TEXT: "*In his temple everything saith, Glory.*" Ps. 29:9.

The sweet singer of Israel was composing a psalm of praise for the worship of Israel's God. He took as his special motive the voice of Jehovah in the thunder storm. The voice of the God of glory thundered over the waters, probably the many waters of the Mediterranean sea. God's voice, powerful and full of majesty, swept over the mountains of Lebanon and Sirion, as the Sidonians called Mount Hermon, shattering the cedar forests that covered them, and shaking the mountains to their very foundations, until the mighty earthquake seemed to make even those massive mountains skip like the young wild ox. And southward the colossal undulations swept, wave after wave, until at last the far-flung wilderness of Kadesh was deep shaken by the swelling thereof.

As the inspired psalmist thus gazed at the vast panorama of the Holy Land extending from far above Dan on the north to far below Beersheba on the south, and saw hill and valley alike shaking and quaking as there sounded forth the voice of Jehovah sitting as "King of the Flood," the awe-inspiring scene before him took upon itself the similitude of the greatest temple of God that the vault of heaven had ever looked down upon, a structure in comparison with which the famous temples, which in later days were to be the boast of earth, such as Solomon's and Herod's temples, the Parthenon, the Pantheon, Santa Sophia, St. Peter's, and the cathedrals of Cologne and Milan, should be as a mere handful of sand; and, as he thus saw this incomparable temple of God, and high enthroned in it as King of kings, the great Jehovah, he swept the strings of his royal harp, and sang forth the majestic verse, "In his temple everything saith, Glory."

Everything? Yes, everything, from the snow-crowned summit of Hermon, as if already radiant with the coming glory of the transfiguration, down to the glistening sands of the wilderness of

Kadesh; everything—mountain and hill, valley and glen, plain and desert—everything, bird and beast, plants and trees, city and country, daylight and dark, calm and storm, providence and grace, nature and mankind, everything joined the swelling chorus, Glory! And as the glorious diapason died away, the psalm of the psalmist ended in a fugue of faith and confidence: "Jehovah," this great King of the grandest of earthly temples, "Jehovah will give strength unto his people; Jehovah will bless his people with peace."

What an experience is that one thus visualized to us by this twenty-ninth psalm! Oh! if we, too, could only worship in such a temple, and worship such a King of kings, and worship in such a hallelujah chorus of ascriptions of glory to the King of glory, what a source of faith and confidence and devotion and piety and refreshment would be opened up in our struggling lives! Well, this experience is ours. The twenty-ninth psalm in its fullest significance belongs to us even more than it did to its immediate author.

We are in God's temple, an even grander temple than was that one bounded by the northern and southern and eastern and western limits of Palestine. "The whole earth is full of his glory." The Old World and the New World are full of his glory. The five oceans and the seven continents are full of his glory. Wherever we are in this earthly temple is our Bethel, and we may say with Jacob: "How dreadful is this place! this is none other than the house of God, and this is the gate of heaven."

This text is yours and mine. In God's temple, everything saith, Glory! After four years of college life, and the earnest and constant study of God's works and word, you should be able to echo David's words with all your heart, for they also express your alma mater's conviction and confidence and spirit. And after fifty years as student, alumnus, professor, and president of Maryville College, I have chosen this text from among the thousands that are always waiting to be considered, to be my semi-centennial message, because increasingly in this experience of a half-century as a Maryville College man, have I come to a deeper and more joyous realization of the truth and the glory of our holy Christian religion; and because I wish to testify once more to you, Maryville's greatest class, before you go, my assured and profound and happy certainty that "in his temple everything saith, Glory!" Let this text of ours then be your baccalaureate creed as you graduate from a Christian college, and let it be my semi-centennial testimony to you as I bid you God-speed for both your earthly pilgrimage and your eternal journey. Let us appropriate this text; it is ours now, let us stow it away in our hearts to thrill us there forever and forever: "In his temple everything, everything saith, Glory."

David heard countless voices, individually and yet in harmonious

unison, filling God's mighty temple with a doxology that summed up the worship of all of God's works in the one supremely worshipful word, Glory! And so do we hear numberless voices blending in the grateful, trustful, hopeful, and worshipful pæan, Glory. This brief baccalaureate day would be all too brief indeed even to enumerate the voices that we distinguish in this great shout of praise and worship. All the voices that I shall ask you to attempt to distinguish in this universal and tuneful concord, are certain voices of nature, certain voices of revelation, and certain voices of our own personal experiences. These voices will serve as examples and representatives of the other myriad voices which we have heard with joy and inspiration in other days, but which cannot now possibly crowd in, for the swarming multitudes that there are of them—countless as the stars of heaven. All these voices and the infinitude of voices that they represent are included in the all-inclusive word of quantity, "everything," that the psalmist employed as he witnessed the unanimity of all creation in the worship of God: "In his temple everything saith, Glory."

I. First of all note, will you, the voices of nature as, in God's great temple, in God's holy presence, they unanimously join in saying, Glory!

Living our college life, as we do, in one of the most beautiful sections of this very beautiful world, we hear on every side the voices of nature in her myriad forms testifying to the existence of the Creator and to his power and wisdom.

"To him who in the love of nature holds
Communion with her visible forms, she
Speaks a various language";

but there can always be heard ringing through her varied speech one recurring refrain, *Laudes Domini*! Glory to the God of nature! and glory to his power and to his wisdom!

Even on the space of these two hundred and fifty acres of our college campus there are hosts of voices sounding forth the being and power and wisdom of our God. "The groves were God's first temples." The cedars and the pines and the monarchs of the deciduous forest of our campus, eighty varieties of trees at least, wave their ascription of glory heavenward. And hundreds of pairs of a hundred varieties of song-birds from God's aviary fill the air of College Hill with the sweet melody of praise: not a month in the year but some of these heavenly choristers are with us; and in the spring time, we may rouse even in the otherwise desolate hours of the silent night to hear the mocking-bird singing, Glory! to its Maker, while it serenades the mate that God has given it. By day and by night, in his temple everything saith, Glory!

Poets tell of the language of flowers; and our God, the author of linguistics, knows that language too, and lets us overhear some of its anthems that pay tribute to the power and wisdom that framed the flowers and all the flowery mead and woodland. From the spring beauties and the violets and the narcissus that creep out of the chill of winter banks, onward through all the beauteous procession of roses and lilies and daisies and honeysuckles and all the rest, down to the goldenrod that runs the risk of being kissed to death by the autumn frost—all these flowers of the field that out-rival Solomon in all his glory, sound forth their tribute to their Creator whose power and wisdom framed them and who, in his love for them, has bespangled earth with them, from the hot house of the tropics even to the glacier edges of the frigid zones. And all these flowers are vocal with praise to God. As one has said, "Flowers may beckon toward us, but they speak toward heaven and God." "Your voiceless lips, O flowers, are living preachers—each cup a pulpit and each leaf a book."

Over this college hill of ours, the clouds, too, bank themselves, upper, and middle, and nether clouds; and they run hither and yonder, and play with the lights of morning, noon, and night, and borrow the spectral rays of morn and eve to make them royal robes of gorgeous coloring; and sometimes, with the help of the declining sun, as it peers through an evening shower, they display to our delighted eyes the rainbow's iris arch. And how silent they are as they float on the wings of the wind or of the evening zephyr! Silent? Ah, no; they speak to us of God, "who tinged these clouds with gold."

And the hills say, Glory! The Chillhowees and the outlying Knobs, and the Smokies with their Balds and Thunderheads, the Appalachians all, whisper and chant and thunder to our awe-stricken hearts the power and wisdom and infinitude of our God. In this Switzerland of America, in this mighty mountain temple, the mountains and the hills break forth into singing, and all the trees of the field clap their hands.

Over this college home of ours there sweep three hundred and sixty-five days of the glorious rule of the sun, and three hundred and sixty-five nights of the glorious rule of the moon and stars; and four succeeding seasons every year; and upon this home fall the rain and the snow in their respective seasons; but through all these changing scenes there sounds forth from sun and moon and stars and seasons and circling years the praise of the Creator.

Such, then, is the language of nature as we have dealt with it directly in our daily experience, and with the simple aid of our five senses. And such, too, has been the language of nature as, in the laboratories of the College, during the past four years, we have

studied the natural sciences, and have thus been led into a more intimate and scientific acquaintance with nature and its phenomena.

Maryville College has never sympathized with the strange notion and frequent fear that science, genuine scientific knowledge, should tend to empty God's temple of his worshipers! Nothing can be more unreasonable than such a notion as this one. Science is merely classified knowledge of the phenomena of nature, animate and inanimate. Truth is harmonious, whatever may be its source and origin. In Coles' words, "Science is certainty, is truth found out." The truth of God is truth, whether found out in nature or in revelation. While scientific theories, it is very true, may rise and fall, and will continue to rise and fall, and are both true and false, and may require long periods of time to be tested, science itself is the truth of God, and, in his temple, is always crying, Glory! The greatest scientists of all the Christian centuries have naturally been Christians; and so will it ever be, until that future day when all fully demonstrated scientific knowledge shall be recognized as being part of the consistent whole of the truth of God. Science and religion are not hostile aliens and antagonistic strangers; they are, rather, sister handmaidens in the service of the Most High; and in his temple both of them, a God-appointed duet, in cordial unison, sing their reverent doxology.

And so our studies in the College laboratories have taught us the truth that revealed religion also declares—the existence of a Great First Cause, our Creator, a Being of supreme power and wisdom.

Mathematics, almost the oldest of the sciences, leads us to Him who is the great geometrician, and who has even filled both geological crystals and wintry snow-flakes with geometrical figures of exquisite exactness.

Astronomy, the celestial science, so elevates its votary students that even pagan Cicero declared that such students must "both speak and think more sublimely and magnificently when they descend to human affairs." Nor does the study of astronomy end with this almost divine afflatus; for it also is, perforce, as Horace Mann says, "a quickener of devotion." Young declares, "The undevout astronomer is mad." The science of astronomy from Job's ancient day to the present leads the student of the heavens through the starry field of the Pleiades and Orion and Mazzaroth and Arcturus with his sons, into the very celestial presence of the Almighty, when on that primal day he fastened the foundations of the earth, and "laid the cornerstone thereof; when the morning stars sang together and all the sons of God shouted for joy"; and in his temple of the universe, everything heavenly saith, Glory. The countless stars of the telescopic world which scintillate the glory of their Creator, until

one star differs from another star only in the amount it shares of a common glory, unite as in a vast milky way to lead the children of men along that pure white way up into the very presence of Him before whom stars and men and angels must ever pay their tribute of praise.

And nature as interpreted by the noble science of geology also lays a rock foundation indeed for the stately structure of our worship of the Most High. As Maryville students study the records of creative ages engraven on the strata that together make up nature's geologic history of creation, on every stratum they find the proofs of wisdom, power, and glory that have no limit, and that therefore must belong to an infinite Creator. And as they trace in the rocks the irresistible movement of that Infinite Creator toward the completion and consummation of his great purpose in the creation, the culminating period that is the age of man, they find themselves in God's holy temple, in the presence of the God of glory. And as they pore over the pages of the fossils, from the trilobite of the Cambrian Period of this very neighborhood of ours, to the Mastodon of the recent Quaternary Period, they realize that they are reading God's library of mundane history, his autograph record of his work of ages; and in his cosmos they read the convincing cosmological argument for the existence and power and wisdom of God. Geology and paleontology without God are as unthinkable as New York City and London would be without architects and builders to account for them. And the geologist cries, Glory! when he finds himself in the presence of Him who, in the beginning, created the heavens and the earth. He sounds forth what Longfellow calls

"The glory of Him who
Hung his masonry on naught when the world he created."

And the student of physics, or of "natural philosophy," as they called it when I was a boy, as he traces the mighty natural laws that prevail throughout the material universe, can no more fail to find God wherever these subtle, all-pervasive, and sublime laws prevail, than he can fail to discover the antecedent existence and intelligent designing of men's minds, when, over yonder in Alcoa, he seeks to account for that strange assembling of forces and properties of mechanics, acoustics, heat, optics, and electricity that explain the existence and the successful functioning of the Aluminum Company works. As, in the great temple of nature, we students consider the existence and operation of the infinitely wise laws of physics, from gravitation to light, throughout the entire material universe, we lift our faces reverently toward him who sitteth on the throne in his temple, and we worship him with awe-stricken devotion.

Chemistry has to do with the constitution of matter as composed of ultimate particles. And in the chemical laboratory, as the student, when dealing with the conservation of mass, recognizes that nothing can be either created or destroyed in the chemistry laboratory; and as, when dealing with the law of definite proportions, he recognizes the presence and sway of a universal, marvelous, and intelligent law that expresses design and method on the part of a Creator, he gets a revelation of God and of the glory of God. And as he sees these inflexible and unalterable laws of nature always operative in his experiments in the chemical laboratory, that laboratory seems to frame itself into a transept of a stately cathedral or temple of the Most High, where, convinced from a new and cogent angle of the existence and infinite wisdom of the Author of these chemical relations and reactions, his heart bows in reverent adoration before the divine Chemist.

And our biological laboratories, too, frame themselves into a great college temple to God, in whose precincts all thoughtful students find themselves crying, Glory, as they trace the origins and organisms and methods of life, both animal and vegetable. The microscope opens up to the amazed vision realms and dynasties and populations of life otherwise unsuspected and unseen by the unaided eye or to the vision aided by the telescope. A stamen, a pistil, a rose, a piece of tissue, a bird, and a fish, become new continents; and a drop of water or of blood a new ocean awaiting the coming of their Columbus. Thus the boundaries of the human knowledge of nature's unalterable marvels and of God's ineffable glories are steadily pushed ahead of us as the horizon recedes before our advancing tread; but everywhere, on every hand, are God and his created glories.

And so it is with all the other studies of our College course; as a necessary background and basis of all these studies, we find God as the author, not only of the minds that we employ in our studies, but also of the phenomena and subject-matter with which those studies deal.

And thus do we hear all these various voices of nature, not like "bells jangled out of tune," but echoing forth in perfect harmony in God's temple the symphony of worship, Glory to God in the highest!

II. We have thus far listened together to the voices of nature, in God's temple, ascribing Glory to God. Now note, will you, the voices of revelation in God's temple, joining in the same Glory song.

"The God that made the world and all things therein, he being Lord of heaven and earth, dwelleth not in temples made with hands," but he dwells in the temple of the universe; nothing else is large enough to contain him. And he has ordained that this mighty temple should resound not merely with the voices of nature, but also with

the voice of revelation, for he has appeared in his great temple not merely as the God of nature but also as the God of grace; and this grace he has revealed to men by a direct message, embodied in his book of the old and new covenants; a book that is indeed a direct message of God to man, a message of truth and duty and salvation. And this priceless book, this revelation to man, speaking out of its sanctuary, the ark of the covenant, in the holy of holies, the heart of his sacred temple, blends its reverent voice with that of nature in ascribing glory to the Lord of the temple. Every one of the sixty-six books that make up the world's one great consistent and coherent system of religious truth, reflects glory upon its Author. The complete book so speaks to our heart that we instinctively receive it, as did the Thessalonians, "not as the word of man, but, as it is in truth, the word of God, which effectually worketh also in you that believe."

The voice of revelation echoes and amplifies the voice of nature as it glorifies the existence and power and wisdom of God. All that nature teaches and testifies concerning the being and the natural attributes of God, revelation corroborates and emphasizes and expands. The Bible begins with, "In the beginning God"; and its major theme throughout all its chapters is God; and everywhere it magnifies his being, wisdom, and power. As Dryden says: "It speaks no less than God in every line."

And then, in addition, it declares unequivocally and explicitly what the voice of nature less clearly sets forth, the moral attributes of Deity—"holiness, justice, goodness, and truth."

Revelation, in God's temple, declares what natural theology could not reveal, namely, the holy Trinity, Father, Son, and Holy Spirit; and it utters throughout a trisagion, Holy, holy, holy, to the three persons of this blessed Trinity.

Nature reveals the existence of a wise and mighty God; but revelation reveals the heart of that God and calls on all created beings to reverence the Triune God of "grace and truth."

The Book says, Glory to God the Father Almighty. "Our Father who art in heaven," is our daily creed and prayer. Our Father created us and adopted us into his family; and day by day our Father takes perfect providential care of us; and so we gratefully give heed to the high summons: "Give unto the Lord the glory due unto his name; worship the Lord in the beauty of holiness."

The Book says, Glory to God the Son, the Savior of men. The Old Testament tells of the coming Messiah; and the New Testament recounts his life and death and resurrection and ascension, and his glorification as King of kings and Lord of lords. And so the children of men, happy in their redemption from the power and

penalty of sin, glorify their Redeemer; we are bought with a price; therefore, in this life we glorify God in our body and in our spirit, which are his; and in the life to come, we shall join in the new song of the redeemed: "Blessing and honor and glory and power be unto him that sitteth upon the throne and unto the Lamb forever and ever."

The cross of Calvary was the world's greatest altar of woe; but its transcendent glories fill earth and heaven—they fill all the spaces of God's great temple. There is no other voice on earth that carries such glory to God in his heaven as does the voice of the Cross of Jesus Christ, the Savior of men. "That cross pleads not avenge, but spare!" And so Paul the apostle, the greatest mere man that ever lived, could honestly and from his heart, make the ringing declaration, "God forbid that I should glory save in the cross of our Lord Jesus Christ."

The Book also says, Glory to God, the Holy Spirit, the Sanctifier of men. To be made pure in heart and to have Christian character take the place of selfishness and impurity, is the greatest boon that Heaven can give us; and the Holy Spirit who blesses men with this supreme benediction receives, and, throughout eternity, will continue to receive, the grateful praise and worship of those whom he has cleansed.

Revelation also makes clear the will of the Triune God and promulgates his righteous law. From the cloud-enveloped summit of Mount Sinai to that mount in Galilee where our Lord enunciated the age-long and race-wide principles of the sermon on the mount, the law of God commends itself to us as holy and just and good. The decalogue, with its comprehensive statement of duties to God and duties to man, summed up by our Lord in the words: "Thou shalt love the Lord thy God with all thy heart; and thou shalt love thy neighbor as thyself," was given amid the sublime glories of Mount Sinai, and has reflected that glory back upon the divine Lawgiver himself. And the sermon on the mount! No other compendium of ethical principles known to mankind deserves any mention in comparison with this incomparable declaration of the will of Heaven to the citizens of the earthly kingdom. So long as eternity shall last, the sermon on the mount will continue to cry, Glory to God, in his holy temple.

But we can linger no longer to enumerate the numberless ways in which the word of God reflects glory upon its Author.

In this text of the day, the psalmist exclaimed, "In his temple everything saith, Glory!" And the countless voices of nature and the manifold voices of revelation to which we have been listening, all testify eloquently that the psalmist in these words of our text bore true testimony to an inspiring fact. Everything in God's

temple does say, Glory. All the laws and phenomena of nature and all the forces of sound morals and revealed religion ascribe Glory to God in his temple. And so does everything else unite in this tribute to the Lord of the temple—the good, willingly and enthusiastically; and the evil, by constraint and through necessity; for every knee shall bow of things in heaven and things in earth and things under the earth; and every tongue shall confess that Jesus Christ is Lord to the glory of God the Father.

III. Members of the Class of 1923: Before we conclude the consideration of our theme, let us bring it yet nearer to ourselves, nearer home. Let us turn from the voices of nature and revelation, and let us hearken to the voices of our own personal experience to ascertain whether they also in his temple should not be saying Glory.

There are three especially important periods in your life's experience in which you, in God's temple, should certainly ascribe glory to God's name.

The first is this week of your graduation—this week, now. As, upon this epochal day in your life's history, you glance backward over your past life and realize the many mercies of God that have thus far entered into making possible your present vantage ground, the noble challenge of gratitude constrains you eagerly to join the hosts of worshipers in God's holy temple in ascribing glory to the name of him who brought you hither.

There is our twentieth-century civilization purchased by the supreme sacrifices of millenniums of painful progress; it is yours, by the grace of Heaven. And there is the Christian religion, purchased by the life and death of Jesus Christ, your Savior; it is yours, not for purchase, but as a gift of the free grace of God. And there is American citizenship into which you were freeborn; what it cost, ask the blood of your Revolutionary forefathers, and the millions of heroes who in war and in peace have sacrificed for the life and the character of the republic.

And there are your parents, and for some of you there are those who have taken the place of translated parents, in caring for you; God bless them all! What they have meant to you, no tongue could tell; and what you might have failed to be without them—your choking gasp when the mere thought of such a tragic deprivation occurs to you, is an eloquent and sufficient answer. There, too, are your personal friends, tried and true, who have been part of your life; and there are your school training and environment, from the days of the primary grades, on through the secondary school, and, now, through Maryville College; with all the intellectual and moral training and equipment that these schools have contributed to the making of you; all this contribution to your welfare and happiness

having been made possible only by the sacrifices of hosts of men and women, most of whom you have never seen.

And there are your treasured ideals, which should be your chief wealth; your "right scale of values," as Dr. McAfee put it in his address to you not long since; from whatever sources they have come to you, from home or church or school or friends, they are priceless; indeed, they are your true selves.

And there are, too, chief of all, the ceaseless and loving providences of God that have been guiding and guarding you every day of your life, from your infancy to your graduation day; they are more in number than the sands of the seashore; only God can enumerate them. And there is the grace of God that hath brought you atonement, repentance, forgiveness, and sonship and daughterhood in the family of God.

For all these and all the rest of the mercies of God that have entered into your lives thus far, there is one thing that you should joyfully do to-day, and that is, standing by your Ebenezer, in God's temple, join everything else that is worthy in reverently raising your grateful doxology to God, your heavenly Father, for all this goodness and mercy that have followed you all the days of your life.

There is, also, a second period in your life when, in God's temple, you should ascribe glory to your God and Father; and that is the coming years in which you will be doing the principal part of your life's work, the years of stress and service in the great battle of life, as it is appointed to you by God's providence.

There will be two victories to be achieved by you in this life-long campaign upon which you are about to enter; and both victories can be achieved only with the help of God your Maker; without him, only defeat and disaster; with him, a glorious triumph.

One of these victories is character-conquest; the development of a character that will command self-respect and the respect of your fellowmen, and that will win the approval of Heaven. To the winning of such a victory you stand committed as sons and daughters of Maryville and as sons and daughters of the Lord God Almighty. That you have highly resolved to fight this battle and, with the help of your Lord, to win this victory, I am confident.

The other victory to be won is that of the achievement of a life of useful service. We have heard the high summons of our world civilization, our native country, our home, our church, and our God to acquit ourselves like men in this crisis of humanity's history; and we have recognized this call as marking out for us our divinely appointed mission. "Not self but others" must be our slogan. A fierce but heart-satisfying campaign this makes of our life. And win we must and win we shall, with the help of the Captain of our salvation.

As you go into this campaign and as you battle through it, you may have always the confidence and cheer of knowing that you have with you, not merely a ghostly "White Comrade," as some of the boys thought they had in battles in France in the World War, but the Almighty Lord, whose wisdom and might and overruling providence will, if you are but faithful, fight your battles and win your victories—superb battles and magnificent victories—and who will, in the end, crown you as a true and faithful crusader.

In all the varied experiences of that glorious life-campaign, you will have the happiness of being able to count absolutely upon the faithfulness and loving-kindness of your God; and often every day of the way, in his temple, you will be led to recognize his presence and aid, and to laud and magnify his name.

And there will also be another and third period when, in his temple, you will be constrained to glorify your Lord and Master. It is such a period as the speaker has reached to-day, when he realizes that a half-century has now ebbed away since he appeared on this hill to enter college.

Let me describe the experience that you will have at that long-distant date ahead of you, fifty years hence, if I may judge of your experiences by those that I myself have had and am having.

For one thing, your memory in God's temple will cry, Glory. As that memory reviews the five decades past, it will find absolutely nothing to shake your confidence in the God of your salvation; but it will recall numberless experiences to make you eager to bear testimony to God's faithfulness. You will be able to declare as your confident creed the belief that all things have worked together for good for you—even the most disagreeable and pitiful experiences. It is worth living such a half-century in order to have reached such a conviction.

For another thing, your contented heart also will, in his temple, say, Glory. The fact that the past has demonstrated the belief that God's ways are best, will make you content that God shall run his universe and what may remain of your own life, according to his own sovereign will. This state of mind, which may be described as one's being in harmony with the government, may, perhaps, be looked upon as a state of "faith"; but, whatever it is, it tends to peace of mind and contentment and satisfaction.

One other experience of yours, fifty years hence, will probably be that your heart of hope will then say, Glory, in God's temple. You will have had by that time enough reassuring experiences of God's mercies to warrant you in a joyous hope that will arise out of knowing whom you have believed, and out of being persuaded that he will keep that which you have committed unto him against any future day of judgment or trial or new responsibility. That

hope will be an anchor to your soul, both sure and steadfast. So often will you have outlived the experiences when your soul was cast down and disquieted within you, and have been able to praise him again for the help of his countenance, that you will face the mysteries of the future with cheerful hope and confident anticipation.

I close my baccalaureate address to you, members of the Class of 1923, with two good wishes: the first, that you may ever be found among God's worshipers in God's temple; the second, that, on his part, God may fulfill richly upon you Aaron's benediction: "The Lord bless you and keep you, the Lord make his face shine upon you, and be gracious unto you: the Lord lift up his countenance upon you and give you peace." Amen.

2

IMMORTALITY OF INFLUENCE

(Baccalaureate Sermon)

REV. NEWELL DWIGHT HILLIS, D.D., LL.D.

TEXT: "*One man soweth and another reapeth.*"—John 4:37.

Christ is now stating for his disciples the universal element in his kingdom. He has already given them the universal name, Our Father in heaven; the universal prayer, the Lord's Prayer; the universal need, the new heart; the universal law, the law of love and sympathy; and he is about to give the universal hope, the hope of life immortal. But here and now he is talking to them about the law of one's life work, the handing forward of personality and influence. And the law of this is that we reap a harvest of happiness that our fathers sowed; and that we in turn are to sow harvests of well-being that other hands will reap. The philosophy of the law is that God's plans are long plans. His vine is a vine of power and influence, whose boughs stretch over generations, while his sheaves wave, not over furrows, but across centuries; so that two generations are necessary to compass the space between seed-time and harvest.

Fortunately, nature makes this law clear. As things go up toward excellence, they ask more time for full growth. In the garden, a week answers for the mushroom, a month for the radish, a summer for the shock of corn, five summers for the peach, while fifty are necessary for the oak and elm. Not otherwise is it in the kingdom of morals. In a single hour the parent can teach the child the folly of cutting his fingers.

But when you rise to the culture of the disposition, and the sweetening of the whole life and the uplift of a nation, long time becomes necessary. Thus the teacher, the patriot, the merchant, sow in sorrow, and die, not having received the promise. Then when long time has passed, the son doubles the achievements of his father; the young patriot overthrows political abuses that his dead leader supposed were intrenched forever; and, standing on his teacher's discoveries, and beginning where his master left off, the pupil pushes the horizon back, and finds out secrets that would have amazed the guide. One man labors and another enters into the fruit of his labors.

I: Illustrations of the law.

But hardly had Christ completed his statement of this law of work and influence than his disciples began to illustrate it. In the hour of persecution they fled from Jerusalem in all directions, some into the north toward Babylon, some to the southeast toward Arabia, one group to the cities to the south of the Mediterranean, and another group to the cities of the northern coast. Everywhither they went, preaching the kingdom of righteousness, peace and love. Beholding them afar off, brutal leaders went forth to meet the Apostles with stones and clubs and swords, and soon ten of them had achieved a violent death. But what they sowed, we have reaped. Lift up your eyes and behold a world filled with free cities, blessed with religious liberty, political equality and the full rights of opportunity and work! Yet in the hour when Christ stated the law it staggered the disciples. Why should one have to sow and another reap?

Why should one labor and toil, and another enter into the reward? Does not sowing mean the weary foot, the aching back and the dripping brow? Do we not associate shouts with the sheaves, and the harvest festival with the reaping? Nothing is so hard as the opening of the furrow and the sowing of the seed. What supports the toiler is the foresight of the harvest. Anything therefore—war, brigandage, unjust taxation—that tends to render the harvest uncertain, discourages the sowing. But in bold, clear, unmistakable terms, Jesus Christ tells his disciples that he sends them forth to sow a harvest they shall never reap. He capitalizes the difficulties. He tells them that he sends them out as sheep among wolves. He gives them no purse, no staff, no promise of the reward of a far-off reaping.

II: Justice of the law.

Consider the justice of this law of influence. It would be easy to establish the intellectual supremacy of Christ over other teachers by his statement of this principle alone. Lift up your eyes and behold the nations. Of all social wealth, we can only say that one soweth and another reapeth. Inmeasurable the wealth of the republic. And to whom does it belong? These little ones, who have never opened a single furrow, are to reap this great harvest of wealth. These babes will ride in cars they have never built, they will sail in ships they never constructed, will use looms and engines they never invented. They are going to live in mansions on the avenues and cottages in the streets that their hands never founded. They will read books they never wrote. They will enjoy laws they did not enact. They will use liberties they never won. They will laugh over comedies and weep over tragedies, and exult and sing through solemn prayers, not one of which they ever created. For the great merchants, the inventors, the architects, the authors, will

to-morrow all pass on forever. Oh, if you young women had the magician's skill, or the wand of imagination, and could make the past to live, how real this statement would become, that one generation sows and another generation reaps.

And what sorrow of sowing was that of our fathers. They came to inhospitable shores. Nature met them with storms, with bleakness, with savage beasts and still more savage men. Midst the snow, they hewed out the forest and founded the town. They subdued the wild grasses and conquered the niggardly sod. They cut roads through the wilderness; they covered the hillsides with fruit trees; they tunneled the mountains; they bridged the rivers; they uncovered the coal. In the far-off Western forest, what heroism and what privation and what tears from the sowers! Breathing the malarial air that arose from the new soil, they shivered with cold and burned with fever. They sowed a harvest of intelligence and wealth for another generation. Few of them ever saw the result of their labors. But what they desired to see, and died without seeing, their children have beheld, namely, the wilderness become a city. And the rich harvest that is now ripening from all that earlier sowing is all yours. Yours their houses, their lands, the comforts they created, the laws they passed, the railways they built. Yours their gold, their silver; they wove a rich texture whose threads are golden with treasure, and spread this shining web over all the land, the beads being great towns and cities. For, verily, one generation sows and another reaps. Our fathers labored, and we have entered into the fruit of their labors.

III: Intellectual law.

Having vindicated the justice of our sowing a harvest of happiness that we shall never reap, because we have reaped harvests that we never sowed, consider that this is not merely a national law, but it is also an intellectual law for the individual. Our age makes much of its great men. We never tire of praising them. We celebrate their birthdays. We pay a fortune for a little relic of Stratford. The city preserves the pen with which the great author wrote. We make long journeys to some foreign land to stand beside the house where the hero was born. All this is right. But justice to the army of unrecognized heroes is also important. These great ones of earth stand on the shoulders of unseen helpers. Knowledge represents a progression.

Not otherwise is it in the realm of intellectual discovery. We praise Isaac Newton, but if Isaac Newton were living, the great scholar would be the first man to insist that he reaped a harvest of knowledge that others had sown for him. Ptolemy thought the blue sky was a dome, that the stars were holes in the dome where God set candles burning; that the moon was a larger aperture, and

opened into the palace, or banqueting hall of the gods, which was never dark. But some of the astronomers devoted a life to the overthrow of Ptolemy's view, and they made ready for Newton's coming. Galileo invented a telescope to multiply the power of the coming Newton's eyes. Kepler discovered the great laws of motion, and handed over to Newton four powerful instruments. Copernicus proved that the sun was the center, shepherding the planets. But for these unseen friends who had labored, and into whose labors Isaac Newton entered, there would have been no discovery of the law of gravitation. He took the next step forward. We praise Isaac Newton, and rightly do we praise him. But when the world poured a flood of honors upon the philosopher, it quite forgot the unseen sowers who stood back of Newton, whose ripe sheaves he had harvested. They labored. He entered into the fruit of their labors!

IV: Whatever is true in one kingdom of life must be true also in other kingdoms. We are not surprised, therefore, to discover that this principle of one sowing and another reaping holds in the industrial world. Much of the wealth of to-day can hardly be called ours. The trains are now coming over the mountains from California laden with fruit. Most fascinating the history of this wealth. When Cortez returned from Mexico, he carried shiploads of gold and silver and various forms of wealth back to Spain.

But the missionaries were not seeking men's gold, but men's souls. They therefore broke with Cortez, and fled into the mountains. Making their way to the shores of the Pacific, they journeyed north. One of these teachers carried with him the root that after centuries has become the celebrated Santa Barbara vine. Its trunk is like a man's trunk for thickness, and in a single summer it ripens tons of grapes, competing with the historic vine in Hampton Court. And the raisin-grapes that now feed the world, this great store of the fruit of the vine that journeys over the mountains to feed these far-off States, we owe to that humble priest. He labored, he suffered incredible hardships, he perished in the desert, he was stricken down by savage Indians, but dying he left the furrow open. He labored and we have entered into the fruit of his labors.

V: The law, moral and spiritual.

This law of the sower is a moral and spiritual law. Keats, dying, insists that his name is writ in water, but we know that it was written in triple brass. Experience has also taught us that every man who lives writes his full life-story indelibly on the world about him. Shakespeare says that the good that men do is often interred with their bones, but the evil that they do lives after them. No wise man can doubt that both evil and good live forever.

On every side we behold men of wickedness all compact, the

mere weight of whose being scatters iniquity and breeds strife and sin. It is as if their souls were set on fire of hell, and they kindle a conflagration as they journey through life. Think of the politicians who have looked upon their positions as a form of personal graft, and have preyed upon the people as the harpy feeds upon the dead victim again. Think of the authors of degrading books, men who have become the high priests of Bacchus and Venus, and who have enabled drunkards to sing attractive songs and wreath the sepulchers of sin with flowers. All these have made Satan to stand forth in the guise of an angel of light. This principle gives us the measure of personal worth. That man is worth the most to the State who sows the greatest harvests for coming generations. That man is worth least who lives for to-day and to-day alone. The men that we call practical are often most impractical. Contrariwise, the men whom we call dreamers are oftentimes sturdy and practical men.

When a man founds a business, he first considers the running expenses. If he makes 2 per cent. clear, he will soon fail; if he makes 6, he prospers. If he makes 20 he will soon be rich. Not otherwise is it with God's investment in a man. If the individual man uses his seven days in hard work to support his family, and produces property that will soon rust or decay, the man is a poor investment; he simply runs the business and brings in no increment of value or overplus for society. If the man, considered as a divine investment, can save a half day for the great things that count, teaching the truths that abide, inspiring the discouraged, lifting up the fallen, bringing the wanderers back, shaping the career of children and of youth, that man is reaching forward into the future and controlling far-off events. In measuring a man, therefore, think of his present life, plus two generations in which his influence is continued, and then you get the full scope of his being.

VI: Good work imperishable.

From this viewpoint, there are many men whose footsteps cause yonder city to tremble, who will, in a single generation, perish into utter oblivion. On the other hand, there are certain men toiling among the poor, working among our immigrants; there are modest teachers in the mission schools, there are men in the Bible classes on Sunday afternoons, who are training hundreds of these young foreigners, and through these newcomers, with their fine bodies, these obscure teachers will create within the next generation more wealth, ten to one, than some of those who are given a place among the great ones of earth. For good work does not perish. Truth is not lost. Example does not evapo-

rate like the mist. The flower's perfume dissolves, but not the soul's. That abides forever.

That foolish Pietro made Michael Angelo carve an angel in snow to show his gay companions that he could control the greatest genius in Florence. But when the work was done Michael Angelo exclaimed, "You think my work is temporary, because it is in snow, soon melting. But know that I have created an ideal so beautiful and so pure that it is written forever upon your memory. You thought it would perish because it was in snow. Henceforth, it is in the soul that endures. If you continue in evil, it will rise up like an avenging angel and smite you." (I do not mean that Michael Angelo ever said this—it is what I think he ought to have said, and must have said.) And long afterward the great artist's obedience and his bravery reappeared, shaping Mrs. Browning's poetry, coloring Robert Browning's life. For the great are not dead. Is Raphael dead? His brush was never so powerful. Is Dante dead? His songs were never so piercingly sweet. Are the reformers dead? They live like the trees and vineyards their hands planted. Are the martyrs dead? In our vision hour their souls flash like the wings of the Spirit of God. All these journey on from generation to generation. Our parents were never so forceful in our lives as they have been since they were lifted up, while from the heavens they rain love and inspiration upon us. For our successes are theirs and theirs our virtues. They labored, they suffered, they taught, they prayed, they achieved, they sacrificed, they died; the golden harvest of character that they sowed, we have reaped. God bless their memory for evermore!

VII: Sow abundantly in life's furrows.

Therefore, open your hand and sow your seed. Give out your influence as freely as the sun sows its heat and light over the dark planet. Sow a sweet atmosphere and scatter it everywhere, as the flowers pour forth their perfume. Sow to-morrow the soil with kind words and gentle bearing, even as the prairies are sown by the winds that are rich in invisible spores and seeds for future harvests. Do not be niggardly in your life—give, that you may receive again. Be kinder to your friends. Be more generous to everyone.

3

BACCALAUREATE SERMON

REV. JOHN GRIER HIBBEN, PH.D., LL.D.

President of Princeton University

TEXTS: *"And I have given you a land for which ye did not labor and cities which ye built not and ye dwell in them; of the vineyards and olive yards which ye planted not, do ye eat. Now therefore fear the Lord and serve him in sincerity and truth."* Joshua 24:13, 14.

"My people have changed their glory for that which doth not profit." Jeremiah 2:11.

When after years of arduous training and discipline, the children of Israel had taken possession of the Land of Promise, Joshua, their gallant leader, reminds them of the rich inheritance which God had provided for them beyond the Jordan. The picture which his statement calls to mind suggests a similar inheritance into which you, the members of this graduating class, are soon to enter as you look forward to the beginning of your careers in the great world which lies before you. There has been prepared for your possession, also, a land for which you have not labored, cities which you have not built, and many a fertile field which you have not planted. For you, too, there is a possibility of sustaining a loss such as Jeremiah described, many generations after the time of Joshua, when he referred to the descendants of that very group which entered the promised land: "My people have changed their glory for that which does not profit."

This Old Testament record before us is a wise commentary upon life in general. There are many things for which we pay little or nothing; for others we pay too much and consequently suffer a loss which is often disastrous. The former comprise all the unearned advantages which the labor and sacrifice of others provide for us. The latter we secure for ourselves, gaining our heart's desire, but willing to barter the very glory of life for that which in the end doth not profit.

You may feel inclined to resent the fact that in your life you are dependent to a large extent upon the bounty of others. You may say, "I am able to pay for what I get, to earn my bread and win my way in the world, and there is no one to praise or no one

to blame but myself." To what extent, I would ask, can this declaration of independence be realized in actual experience? An assertive individualism springing from the consciousness of mental vigor and indomitable will is the mark of a strong character, it is true, but you dare not press it too far. The facts of life do not warrant it.

There is a significant phrase in the modern business world which came into especial prominence in the war contracts, namely, that of "cost plus." In many of our ventures we ourselves pay the full cost, yet there is often a "plus" element which we do not and cannot pay. You may say, for instance, that you have paid for your education. You have, but after all only in part. There is a "plus" for which you can never pay. There is an indefinable something in your Princeton life, the very atmosphere of the place, the compelling power of our fine traditions, the prevailing spirit of high endeavor and of honor which challenges the man within you—all this is your inheritance. It has not come in a day, but represents the slowly accumulating growth of generations of undergraduates for one hundred and seventy-five years. Here, at least, you must regard yourselves as beneficiaries of the past, and realize that the "plus" of the spirit of by-gone days has been transmuted into the strength of your brain and hands as you begin life's labor and life's struggle.

Some of you may still insist that nevertheless as you go out into the world you will there, at least, find yourselves free from any such debt of obligation to others and that you are determined to shift for yourselves and be not beholden to any man. But is this possible?

Suppose you are purposing to enter one of the professions. Do you expect to build up your body of knowledge, acquire skill and gain experience without recourse to the results which have been obtained by the work of others? Suppose you determine upon the career of a physician or surgeon. There is the funded experience of generations at your hand—hospitals, laboratories and libraries, the long line of investigators and martyrs to the cause of medical science whose discoveries have made for the alleviation of pain, the prevention of disease, and prolonging of life. In law you will find prepared for you the accumulated wisdom of the ages, in constitution, statute, code and precedent. In the ministry, the brotherhood of co-laborers and the inspiration of the nineteen Christian centuries of consecrated service of mankind. In every profession, also, you will find an ethical code of procedure and behavior which will not only command your obedience but will prove an incentive to honorable ambition and effort. But some of you may still urge that in business circles at least you will start

free and clear of these obligations to the past. On the contrary, here also you will discover your daily dependence upon an established order of things, the whole machinery of industrial life, the outgrowth of scientific research and inventive skill, a dependable currency and system of banking, means of transportation and rapid communication—all this is prepared for your use and your profit.

It is therefore a laudable ambition on your part if you feel constrained to give as well as to receive, to contribute something of your mind and spirit for the advancement of knowledge and the well-being of your generation. In your work in the world you are to become a part of a living organism, a mass of interrelated human units. Between the individual part and the whole there must be a natural reciprocity of benefits received.

What is your ambition in life? If I read your mind and heart aright, it is to communicate something of the knowledge and wisdom with which your rare privileges of an education here have endowed you, to render some unselfish service in the world, to give expression to strong convictions, to stand courageously for what you believe to be right and expend your efforts in season and out of season to promote rather than retard the progressive spirit of your day. You may perhaps feel that an individual, after all, among thousands and millions can do little. I would answer, he can do mightily if he has only the will to do. Recently I have read with absorbed interest Bishop's "Life of Roosevelt," and I have been impressed anew by the power of a single life. There was one who lifted a whole people to a higher level of moral idealism by his clear ringing word and conspicuous achievement. In every critical emergency of public life he possessed the instinct and the disposition to sense a moral issue and then he fearlessly fought for it and gloriously won.

It is humiliating to acknowledge that there are many to-day in America who do not appreciate the favorable conditions and circumstances of their lives in this land of ours, and who ignore or scorn their consequent responsibility. There is all the more reason for you, whose roots go down deep into American soil, to resolve that the generation which is to follow you shall receive from your hands the inheritance which you enjoy to-day, not only unimpaired but enlarged and enriched by your labors, your vision, and your sacrifice.

I have spoken so far of things in life for which we ourselves pay little or nothing but which are secured for us by the labors of others. There is, however, another consideration quite the opposite of this, namely, that there are also certain things in life which we purchase at too great a price. Jeremiah had this in mind

in his indictment of his nation: "My people have changed their glory for that which doth not profit." The things we desire we may acquire at what seems to us a very slight cost. We are thoroughly satisfied with our bargain, but it often develops that there is a "plus" element which we discover must be paid for and often at a disastrous loss, the loss even of the glory of life itself. This is particularly the case when one seeks to buy immunity from those inevitable responsibilities which naturally suggest themselves to successful men. But often the men of this class are disciplined not to recognize any obligations which do not bring quick returns in the increase of their fortunes or their personal privileges. They seek for themselves a complete freedom from civic responsibility, or public-spirited enterprises, or the great adventures of benevolence, and in this they fail to recognize the fact that while they are securing their fancied freedom they are paying for it by the loss of opportunity; for there is a universal law of human nature and human relationships that for every obligation in life which is freely assumed there appears in its train some unexpected opportunity opening the way into new and rich fields of endeavor, opportunity upon opportunity for the increase of power and the enlargement of the sphere of influence.

The universal law that opportunity appears in the way of duty is true, not only of the individual life, but of the life of the nation as well. We are in a position in America at the present crisis of the world's history where, following the line of least resistance, it seems to many to be wise on our part to buy immunity from world responsibilities, and consequently world opportunities, in order that we may develop our own resources and be a realm unto ourselves.

Although the beginnings of this century record the most terrible and disastrous war of all history, it may yet be known as the century of peace, if you and the men of your generation so will it. Although the first years of this century are characterized by materialistic doubt and materialistic drift, it may yet be known distinctively as the century of moral and spiritual progress, if you so will it. Although a pagan philosophy of life may seem unduly to prevail in many minds at this time, nevertheless this may still prove to be the age of reviving faith in God and this century the consummation of the promise and the potency of our Christian civilization. The dream may come true—if you so will it.

4

THE LAMPS THAT FAIL

*(Baccalaureate Preached at the Hill School, Pottstown,
Pennsylvania)*

REV. S. PARKES CADMAN, D.D.

TEXT: *"Then shall the kingdom of heaven be likened unto ten virgins, which took their lamps, and went forth to meet the bridegroom. And five of them were wise, and five were foolish."* Matt. 25:12 and 13.

Our Lord's parables were his favored methods for communicating divine realities. They combined utmost simplicity of narrative with deepest and most enduring truth. In their content all alike may be versed, but its instruction and illumination are exhaustless. Here, in the story of the ten virgins who went to the door of the bridal house, he is not speaking of the profane, but of the devoted, of lovers of the Kingdom, five of whom obtained entrance therein, while five were excluded. The excluded ones are called foolish and their case is a warning against types of goodness which are not good enough; which are commendable so far as they go, but do not go the required distance, nor last out.

One does not have to place a strained interpretation upon the text, nor force the incident it relates, in order to read the moral it conveys. On the contrary, several specific instances of defective devotion are naturally suggested by these five foolish virgins whose lamps flickered out into darkness at the moment the Bridegroom appeared. Those who pattern after them conceive their functions falsely and are deprived of the richer, fuller life which is the gift of God to the wise and the dutiful. It is the purpose of every educational institution that its scholars should obtain and preserve a steadily ennobled existence, however life's varied currents flow. To conquer shifting circumstances, to make them serve your constant intention, is perhaps man's best achievement. And it is idle to pretend that all who would thus achieve succeed in the effort. They do not remain, even at the midnight hour, complete masters of their environment. Nevertheless, the goal can be won, since these five wise virgins won it, and they won it by subjecting their ideals to the salutary discipline of practice. The provisions dictated by

prudence were made by them. They not only possessed the oil which keeps alight the lamp of life, they had it in sufficiency, their personal needs were protected by the wisdom which crowns meditated knowledge.

What of the people who fall short of this discipline and wisdom? Who suffer defeat and linger in the gloom of disappointed hopes? They are all too numerous for comfort, or for the strength and dignity of a democratic society. They lower the general average of intelligence and confuse, if they do not on occasion pervert, beneficial social action. Their remissness may seem trivial, yet the tragedies that frequently follow it are not trivial. The closed door is a grim fact; the light and song of the bridal chambers mock the shame and disillusionment of those who are shut out; precious privileges forfeited, priceless opportunities passed, do not make a pleasant picture. No extenuations nor apologies can cover the destitution of men and women who have allowed their day of grace to slip away, leaving them unready for the demands of to-morrow. The endless procession of those who are the victims of their own carelessness and stupidity surges before your imagination. They fill our age with incoherence, with neglect, with folly. Let us consider a few examples of this misdirection.

Think of the man with whom religion is mainly a question of lamp. He is discreet enough to be a churchman, to accept and profess the Christian doctrines and standards of conduct. But there his pieties are concluded. They have no passion for stainless rectitude and shy from the integrity which genuine faith exacts. The oil of love is lacking in his vessel, and he becomes the creature of conventionality. Association with decent and God-fearing companions is good, and none can discard it with impunity. But it is not good enough. It forgets the insistence of the New and Old Testaments upon character, consecration, spiritual abandon, purity of motive, utter selflessness in life and word and deed. The Scriptures are the lamp that sheds eternal radiance upon heart and conscience, reason and will. There is no room for controversy about that fact. And I am not solicitous as to what particular lamp you select for your individual use and service. It is the oil that matters. That is yours when you marry your soul to the Lord of all life and become his forever, as a vital member of the one body of which he is the head.

Another lamp which speedily expires is carried by the one who avows his trust in morality but not in religion. He would be good without God, and in his own unaided being accomplish the miracles of transformation. He praises justice, mercy and compassion, but deems them in no way related to heavenly inspirations and sanctions. Now no right-minded person will contend that there is virtue in this

program. Yet when you study the spiritual life and attainments of the race you soon discover that it has a collective instinct for dependence upon a higher power.

Besides, we covet for you the rarest quality of life and being; not merely a beggared acquaintance with the sources of a resplendent manhood; a career in which such development is lodged and has free play as shall conduct you to a goodness impossible to your native energies. Julius Cæsar declared that life was not worth having at the expense of a petty and feverish anxiety about it. Seek, then, the minimum of restlessness and chagrin and the maximum of efficient and lofty living, not in yourselves alone, but in the boundless love of your Maker for you. Morality does not plumb the depths of the soul, nor unveil its hidden secrets, nor embrace those worshipful feelings which prompt you to reverence the God of your redemption. It strikes down to interest, to self-esteem, to your standing among your fellows. There it stops, because its penetration falters. Nor does it gain the summits where the crowned and mitred spirits are who well knew that he builds too low who builds beneath the sky. It is an attractive lamp, with one bad habit—its flame expires at the solemn hour when the Bridegroom calls for you.

Sentimentalism without sacrifice is an elaborately chased and decorated lamp proffered to the pilgrim who sets out to meet the Bridegroom. A very pretty lamp is this, but with no oil when oil is sorely needed. The foolish virgins are indicative of the facile folk who can luxuriate in emotionalism which never leaves the surface. Those who construe religious devotion in terms of feeling, ignoring austere conscience and painful self-repression; who suppose that a rhapsody is a principle and a ritualistic revel is sacred in itself, make life a junket and the Church a sort of modified opera house. Preachers who will be popular, but never will be prophets, philanthropists who pose for the public and are tyrants at home, feed their lamps with water instead of oil. Verily they have their reward. But so long as perfume sprayed upon the diseased tissue of our times is not the sanitating medicine which burns to heal, so long will these advertised but impotent leaders be outside the Kingdom. Beware of them, and of their false lights along the way. Serve and suffer; leave nothing to the hazards of passionate emotion, distil your temper into resolute action, make your sense of righteousness a veritable watch tower for God. Then hearts will not only be tender, they will be true to the mighty heart that beats at the center in all honor and justice and magnanimity. Of all the lamps kindled in the Holy Place that which shows you the Cross in clear, definite outline is the trustworthy one. It will be at its height when the Crucified appears. It has already lighted

up the dark places of battle, of apparently hopeless missionary enterprise, of silent yet resistless crusades for the universal betterment.

On the other hand, knowledge without obedience is a delusive luminary. Your education in fundamental things relative to life enables you, but your availability for life waits upon your obedience to the best you know.

The last lamp that fails which I can mention here is enthusiasm without constancy. The foolish virgins' lights burned brightly while they lasted, but they did not burn long enough. Had the Bridegroom consulted their convenience he would have arrived sooner than he did. But he came when he listed, and they were undone by his prolonged absence. Many earnest but erroneous saints are just now imitating these foolish virgins. They indict our age, despair of its redemption, assign dates to the Lord of the ages, and proceed upon assumptions which previous history discredits and experience contradicts. False lights kindled by fear and unfaith masked as faith are around you. When men who assert they are recipients of an unction from the Holy One prophesy and their prophecies prove vain, they do hurt to the unwary and the ignorant.

The foolish virgins could have overcome an imperfection in their dress, an ornament more or less, a flower missing here and there. But their trouble lay in their inconstancy; the oil gave out at the crucial hour, and the rest of their preparation was at once rendered superfluous. Only half this class mentioned by the parable graduated into fuller life. I shall be bold enough to believe that you will show a percentage of success which excludes not one of you; that when the Lord calls for you in future days you will be found ready, your modest lamp trimmed and burning. Into college, business, professional pursuits, trade and commerce, you may take the light I now offer if you have not already received it. It is the light of the Spirit of the Living God, the light that cannot fail, the light that shone on apostle, martyr, saint, reformer. And you are its lamps, to hold it forth and cause it to gleam and glance in every darkened corner where your lot is cast. Where its radiance is cast, sacrifice, obedience, dutifulness and constancy flourish. There is no dense night it will not dissipate, no door that does not open to its sweet and gracious influence. This school was founded in that light and in the strong and lasting faith, hope and courage it revealed. Onward and upward, then, do you now move, as sons of its morning, in whom youth and its promise are vehicles of the truth that your God is light, and in Him is no darkness at all.

5

BACCALAUREATE ADDRESS

PRESIDENT ARTHUR T. HADLEY

Yale University

TEXT: *"Wherefore seeing we also are compassed about with so great a cloud of witnesses, let us lay aside every weight, and the sin which doth so easily beset us, and let us run with patience the race that is set before us, looking unto Jesus the author and finisher of our faith; who for the joy that was set before him endured the cross, despising the shame, and is set down at the right hand of the throne of God."* Heb. 12:1, 2.

Life is a series of contests, and Paul knew it. This knowledge is one of the things which make his philosophy so true and his appeal to men so strong. He did not seek to abolish the competitive spirit, but to utilize it in the right direction. Over and over again he speaks of the Christian life as a race. It is a struggle in which a man proves his worth, not by attaining a certain fixed standard, but by putting in the last ounce he has in him. Not to meet a requirement, but to make a record; not to be content with the average, but to strive for the best—this is the gospel message.

The Jewish world in the first century was over-standardized. The Pharisees and the people whom they represented expected everybody to do certain things which were tolerably well defined by law. The people who would not or could not do them were treated as outcasts. The people who could and would do them were relieved of the necessity of further exertion. In contrast to this view of life, Jesus and Paul preached to every man the religious duty of doing everything he could. Each of us, whether his opportunities had been small or large, was bound to make the most of those opportunities.

The parable of the talents shows the Christian attitude in this matter. To the man who had the most talents and made the most money was given the largest reward in the way of honor of further opportunity. But every man who had used his talents properly, whether their number was great or small, was given the credit that goes to him who runs straight. Censure and dishonor were reserved for the man who refused to compete; and he was blamed and punished, not for his failure to make money, but for failure

to show the spirit of sportsmanship which is one of the essential features in Christian morality.

But the spirit of sportsmanship, though one element in the Christian activity, is not the most distinctive one. The sporting instinct, taken by itself, can hardly be called a virtue. It is simply one of those human emotions which can do either great service or great harm, according as they are rightly or wrongly directed. The race to which Jesus and Paul called us is a competition in the true sense of the word—a contest wherein we prove our power to serve others.

Looked at by itself, and apart from its results, any contest is usually a mixture of pleasure and pain, of good and evil.

A contest is not good or bad in itself; it is good or bad according to the spirit in which it is conducted and the kind of leaders which it brings to the front. If conducted for a selfish end and by unscrupulous methods, it breeds selfish leaders and narrow-minded followers. If conducted for an unselfish end and by honorable methods, it trains leaders who can serve the people and followers who have better ideals than those of personal aggrandizement. When the Persians heard that the prizes in the Olympic games were not money but crowns of laurel one of them said, "Against what manner of men, O king, hast thou brought us to fight, who contend not for money but for honor!" This is the touch-stone that determines whether the race is good or bad; this the Greek spirit which, broadened in its scope to include wider ideals of honors and service than the old Greeks had dreamed, underlies and gives vitality to the teaching of Jesus and of Paul. Not to withdraw from contests, but to contend on the field of public service; not to stifle ambition, but to make success in meeting others' needs the goal of ambition and the test of fitness for leadership—this is the Christian teaching.

It is to a contest of this kind that every one of us is summoned by the precepts of his creed and by the example of his Master.

It is no easy task that lies before us. The race is not to be run in short heats and amid the plaudits of spectators. It is an endurance test, which lasts as long as life itself and whose hardest stretches are run without applause, amid misunderstanding and abuse and discouragement. Washington at Valley Forge, Howard in the English prisons, Florence Nightingale in the Crimea, Livingstone in South Africa, drank of the cup of the Master's sufferings before they were privileged to enter into the joy of His triumph.

Like every endurance race, it requires training. "Laying aside every weight, and the sin which doth so easily beset us"—this is no idle metaphor. It is the rule to which each one of us must submit if he hopes to endure to the end and claim the prize.

Many a man who wishes to do much for others has found his efforts brought to nought by some sin that he had not been able to lay aside; some instinct of selfishness that found him out at the wrong moment and turned the confidence of those about him into a distrust that made his efforts fruitless; some love of ease or dread of pain which kept him away from the critical spot where the contest was to be decided; some blindness to a part of the truth, which neither he nor his fellows much noted in early years but which in the day of trial clouded his vision when clear sight was most needed. The man who enters this great race has need to train eye and nerve and heart from the very beginning if he would not imperil the hard-earned fruit of years of toil.

It is a contest which a man must be prepared to win without help from the crowd. For it is the very essence of leadership that a man must see more than those about him, and the penalty of seeing more than those about us is to be misunderstood and abused. James Bryce once told a Yale audience that every man who expected to serve the public ought to go into politics as early as possible, in order to get the habit of being abused for doing his duty without minding it. "I went in too late," he said sadly. "I still try to do my duty in spite of the abuse, but I cannot prevent its weakening my effectiveness." A man must take this as part of the game; must expect hostility from those who should help him and criticism from those who should encourage him—happy if he be fortunate enough to have chosen a few friends who trust him without reserve, and patient as the Master was patient, even when those friends are found asleep in the hour of his greatest trial. To run with patience the race which is set before us, looking unto Jesus, the author and finisher of our faith—this is the highest test of Christian manhood.

But will any man be found to run a race on these terms? Yes, thousands and tens of thousands. The world is not composed of rational egoists, content with calculating the course which will bring them the greatest amount of pleasure. Any civilization which rests on such a basis is doomed to quick destruction, even as the civilization of pagan Rome was destroyed by the work of a few Galilean peasants. The strong men and the strong races are gentlemen, whose hearts are open to others' needs; sportsmen, who are fired rather than discouraged by the difficulty of a task. "Come and suffer," is an appeal which has never failed to find followers.

And for the man who runs the race in this spirit of whole-souled consecration there are rewards from the beginning to the end which many times outweigh the discouragements. The appreciation of those who understand comes to mean more to him

than the criticism of those who cannot see or know what he is doing. He feels himself part of a larger world to which belong the great men of old and the great men that are yet to come. He knows what St. Paul meant by the presence of the great cloud of witnesses who through faith subdued kingdoms, wrought righteousness, obtained promises, and out of weakness were made strong. This knowledge not only strengthens his faith to make endurance possible, but gives him joy in the enduring.

Gentlemen of the graduating class: We have spent these last years together in a place where for more than two centuries men have consecrated their lives to the service of others; where teachers have worked hard for small worldly reward; where they have been more concerned to follow out the truths of science and philosophy than to gain ease and comfort by so doing; above all, where men of distinguished talents and eminence among their fellows have been making an honest effort to follow the teachings of our Lord Jesus Christ according to the measure of their understanding. Out of their self-sacrifice has grown a spirit of self-sacrifice. By their example even more than by anything that they taught in the classroom, men have been prepared to render public service in church and civil state.

Even those among us who in college days were most thoughtless have felt the influence of these ideals and have gone out into the world understanding that there were other standards of success besides those of enlightened selfishness and other philosophies than those of rational egoist. We have rejoiced that Yale traditions taught a man to fight to the end for a thing in which he believed, without counting the cost or calculating the probability of a reward. Proud as we have been of the success that our graduates have attained in life, we have cared more for the service they have rendered than for its public recognition. And when our traditions and our ideals of success have been put to the test of war, Yale students and graduates have gone to the front with the first and met the test with honor. Living where generations of such men have studied and taught in this spirit, we know what it means to have a cloud of witnesses about us.

I believe that this sense of companionship with those who have marked out the path often comes most strongly home to those of us who need it most. Many who cannot visualize saints and angels, who find the promises of Scripture elusive and the creeds of the Church a hindrance rather than a help, have learned here at college what it means to be brought into contact with a living past, and to become part of an immortal tradition. Whatever our forms of thought, whatever our belief or difficulty of belief, we

are privileged to understand something of what is meant by that mystical church in which the prophets of old and the seers of to-day are helping their children and children's children to consecrate themselves as followers of him who died that others might live. May the call to self-sacrifice sound as clear to us in days of peace as it did in days of war! May our loyalty to the ideals for which our fathers have lived and died be such that the traditions of Yale will mean even more to the next generation than they do to our own!

6

THE PRESENT CRISIS

(Baccalaureate Sermon)

REV. FREDERICK LENT, D.D.

President of Elmira College

TEXT: "*And who knoweth whether thou art not come to the kingdom for such a time as this?*" Esther 4:14.

The story of Esther is great literature and therefore dramatic, full of unexpected turns of fortune, the apparently unrelated events showing themselves eventually to be casually connected. If the king had not happened to become intoxicated at the feast, the Jewess Esther would not have been chosen queen. If the king had not chanced to have a sleepless night Mordecai's service to him would have been forgotten. The accidental reading of the state archives recalled the fact that he had once saved the monarch's life. If Esther had not been queen her nation would have perished in a massacre.

In the story the various *dramatis personæ* act spontaneously, yet God is behind the scenes so shaping events as to fit together each individual and each occasion. That which seems to be mere chance is actually divine providence. Being great literature the book of Esther is true to life. The central fact is that God prepares every life for a peculiar service to its own time.

No doubt Esther wondered at her own romantic fortune. She must have asked herself sometimes, "Why did God make me so happy, and raise me, a humble girl, to such a height of dignity and power? Why am I queen of Persia?" Mordecai's message made the riddle plain. What else was it for, but that she might be her people's savior in that hour of crisis? If you ask why you are living here and now, with your privileges, the answer is the same: "Who knoweth whether thou art not come to the kingdom for such a time as this?"

I. Each actor in the play appears when he does because he is needed then for the development of the plot and its solution. God is not a poor artist, who brings on, in addition to the actors, others who have no part assigned. God has a definite purpose in each life. God had a George Washington prepared for the Revolution, a Lincoln ready for the Civil War, a Martin Luther

moulded for the Reformation. You may be more obscure than they, but God has just as definite a plan for you as he had for them. Rupert Brooke saw this great truth, and said:

“Now God be thanked,
Who hath matched us with His hour.”

God has made you live just now, because he has some definite task for you, just now. He has matched you with the hour.

II. The second fact which the story of Esther illustrates is the critical nature of every period of history. This time in which you live is no exception. It calls for people who are specially fitted to meet the situation.

You may find this illustrated in the story of any nation, whether Hebrew or British, or French, or American. Every great character arose to meet a crisis. Joseph became prime minister in the land of the Nile that he might preserve his family from famine by bringing them into Egypt. There is no need to multiply illustrations. A glance backward over our history will supply them in sufficient quantity to convince us that every generation faces a great moral problem of its own. John Fiske wrote a book on “The Critical Period of American History.” Another man might, with good reasons, mark off another, or still another, and call it the critical period. Whether a man live five thousand years before Christ in Babylon, or nineteen hundred years after Christ in America, he is in “The Present Crisis.”

This hour is a critical one in the life of the world. God raised you up to meet some special need of this time. Your life, then, will gain its true significance and glory as you relate it to God's plan for you.

III. You must understand the nature of the times in which you live. They say that when the Roman empire was falling before the invasion of the barbarians the last of the emperors, Romulus Augustulus, retired to Ravenna, and amused himself with his poultry. His favorite rooster was called after the name of the capital, Roma. When they informed him that Rome had been captured, he, thinking only of his rooster, not of the city, replied, “Why, he was but just now eating out of my hand!” So little did he know and care about the crisis! But Romulus Augustulus is not alone in meriting our scorn because he centered attention on private and frivolous affairs while the world was drifting on to the rocks. It is not to the praise of the pulpits and our colleges that the great war came in 1914 as a surprise. Where were the prophets who studied and understood the great moral currents of the world, and gave warning, as the Hebrew seers did in their days?

The best intelligence of the globe is disgusted with the old order and weary of the world which led us into the war. President Harding at Hoboken recently, standing by the bodies brought back from France, said with tears, "It must not happen again." But what will prevent it from happening again?

When we study the critical hours, whether in our time, or in the past, we find that whatever the problem, it is created by lack of intelligence and lack of good will. Therefore defective notions of what is morally right must be corrected by spreading information and teaching truth. If the world is to be rid of war and the clash between races, if capital and labor are to live in peace, old ideals must be given up and new ideals of co-operation and brotherhood must be propagated. The present crisis has been created by the belief that life must base itself on force and violence, that nations must arm to the teeth, that both capital and labor must organize to fight, that the physically fit alone survive.

The great question before you is really this, whether our civilization is to be pagan or Christian.

Paganism expresses itself in the self-assertion of the strong seeking power for selfish ends. It is the same, whether it manifests itself as in war for world domination, or in the strikes which aim at absolute power by a class, or in the race riots of Oklahoma. It is organized, militant selfishness.

Applied Christianity is our only salvation. Only by it can a new world be built. The question is acute. A redeemed earth did not issue from the war. Fosdick reminds us that in the seventeenth century the central part of London burned down. There was great suffering, but one thought buoyed up the spirits of the homeless. They saw that the disaster might contribute to a lasting benefit. They would rebuild a new and better London. Sir Christopher Wren drew up a plan. St. Paul's cathedral was to be its center. The city officials sanctioned it; the citizens were enthusiastic about it. When the practical details were faced, however, so many men insisted that their houses must be exactly where they had been before that in the end a new and better London was not built. They reared the city once again upon its old foundations.

The war was like the London fire, in that it swept clear for a space the ground on which an old and miserable civilization had stood. Shall we rebuild the world on its basis of selfishness and force, or shall we make a new world, founded on intelligence and good will?

Take for example the matter of armaments. Those who are clamoring now for a great navy as a guarantee of peace seem to forget that military preparedness did not prevent the World War, but rather contributed to bring it on. They lose sight of the fact that

preparedness does not consist in ships, airplanes, submarines and munitions. Germany had all these things in abundance, but lost the war because she was not prepared. She failed in the realm of the spiritual. Her ideas of right and wrong were perverted. The one great need to-day is intelligence and good will. This is the real issue of our times. The present is therefore a very critical time.

The important thing for you, then, is to relate your life to it, in accordance with God's will. Why are you alive? What are you here to do? You feel the necessity for making a living. You long for happiness. Are all your plans and desires to center in yourself, as in the old days men thought that our globe was the center of the universe, that sun, moon, and all the stars were created for the sake of it, and revolved about it? Rather, look upon yourself as put here to make a definite contribution to human welfare, by doing some work for which God appointed you.

Life first gets significance when the conviction grips you that God meant you to do some definite work which no one but you can do. How it must have thrilled Esther to believe that not chance but God put her on the throne just to save her people! It was that call to a particular service that gave dignity to every prophet's life, and filled it with meaning. You are nothing but an aimless bit of humanity until you know that God put you here to answer the needs of this present age.

How can you get hold of God's plan for you? Your own life seems so tiny and insignificant, set amid the intricate problems of your time. The only answer is that if there is any place you can fill, that, obviously, is the niche you ought to fill, and accept it as presented by the providence of God. The work which offered itself to Esther was something she could do, and therefore ought to do. How could she know God had not intended her to do it? There being no reason why she should not attempt it, she took it as providentially assigned. When your talents, and your trained abilities confront a real need for service, accept it as a sufficient call to duty. If you are willing to serve, God's providence surely brings you face to face with your task.

Members of the graduating class—

I have tried to make you see that you are living in a very critical time, when a question on which the whole future of civilization hangs is up for decision. I have sought to impress you with the conviction that God put you here to have a part in that decision, which you can not shift to any one else. And now, I warn you against missing this plan of God for your life. You need not be greatly concerned if, having spent four years at college, you yet do not get a lucrative position. That will not necessarily mean

failure. The only actual failure is uselessness, to have missed God's plan for your life.

That failure would be due either to lack of moral earnestness, or to a great refusal to do your God-appointed task.

Dante lived amid the strife of parties, the Guelph and Ghibelline. When he wrote the Divine Comedy he found no place in Hell, Heaven or Purgatory for those who stood aloof, the wretches who never lived because they never felt the fierce pangs or ecstasies of partisanship. These were doomed to wander homeless on the skirts of Limbo. The morally neutral alone are worthy of contempt. Richter was conducting an oratorio one day. The orchestra tuned up and the soloist sang a few bars, "I Know That My Redeemer Liveth." He stopped her. "Daughter," he said, "do you know?" She faltered, "I think I do." "Well," he said, "you did not sing it as though you did."

They started it again. This time she sang with every fibre of soul and body, "I Know That My Redeemer Liveth." He and she were in tears. When the song was finished the old man walked over to her and kissed her reverently. "Daughter," he said, "I know you know."

Oh, young women, throw yourselves into the great questions of your time with a martyr's passion, and as those who know that their Redeemer liveth!

Be afraid of nothing but the danger of being unwilling to invest life as God wills. Mordecai said to Esther, "If you will not throw yourself into the breach to save your people, God will deliver them through some one else, but you will perish." Do not go out irresolute and like Hamlet lament:

"The time is out of joint,
Oh, cursed spite,
That ever I was born to set it right."

If you save your life, you will lose it. The Sea of Galilee remains sweet and beautiful because it gives out all it receives. The Dead Sea takes the very same water, but becomes a horror of desolation, because all it receives it keeps. No doubt God can get along without you and his purpose will not be frustrated. But if you do not live for your time, as God intended, serving where he put you here to serve, for you it will be suicidal.

But, beloved, we are persuaded better things of you, the things which accompany salvation, though we thus speak. You are the latest product of a college with a rich tradition of service. We send you out, therefore, confident that you will live earnestly, in the spirit of consecration, so that the world will be better because you have lived in it.

7

EDUCATION AS POWER

REV. JAMES H. SNOWDEN, D.D.

Education may be defined and described from various points of view, and one such definition is that education consists of power. This is a utilitarian standard that measures it by what it can do, and such a standard, when it is not degraded to a matter of mere material success and money, is a true and helpful one.

I. Education is power of attention. Attention is the primary power of the mind and one that largely determines and measures all its other powers. It is the self-controlling and focusing power of the mind by which it concentrates and holds its faculties to the one object under view so as to see and seize and master it. To be able to look steadily at an object so as to define it sharply, to fasten the mind on the page of a book so as not to let it slip off on other subjects, to hold an object in the burning focus of consciousness until it begins to glow with light and interest, to make all the faculties of the mind march together so as to master an end—this is attention, and such attention is the primary instrument by which the mind gains knowledge, develops its faculties and wins its victories.

II. Education is power of observation. The senses are the feelers of the mind by which it touches and grasps the complex world from its infinitesimal atoms to its most distant stars. The mind is at their mercy for its knowledge and depends on their reports. These senses are capable of development into very delicate and accurate instruments, but at first they are given to us in a raw condition so that they are rough and crude and often misleading in their processes and results. They must therefore be trained into skill and accuracy, and such training is a primary part of education. Ruskin goes so far as to say that "The greatest thing a human soul ever does is to see something, and tell us what it saw in a plain way." Such seeing begins with the senses, and therefore we should train our children and scholars in accurate observation with all their senses, and we should ever strive ourselves to be sharp and vivid and exact in our knowledge of facts. Especially should we be on our guard against mixing up our own preconceived conceptions and prejudices and interests with what we see, that we

may not look at the world through colored glasses but see it in the pure white light of truth.

III. Education is power of judgment. Observation gathers materials for the mind to work on and build up into systems and service. Facts are usually thrown at us in confusion in this world, and it is the business of the mind to sit and arrange them into classes and frame them into conclusions. The mind must learn the art of running lines of classification and tracing threads of causal connection through facts, and thus of finding out what is cause and what is consequence, what is end and what is means. Much of the work that is going on in a schoolroom is a drill in this power of judgment. In learning to solve a problem or to acquire a language, however "dead" the language may be, the mind is being constantly exercised in reasoning, making comparisons and discriminating differences, putting things together so as to bring out their meaning and lead to a conclusion; and all this is just the drill that is necessary to train the mind to conduct a case in the courts, perform a surgical operation, build a bridge, or master any of the problems of life.

IV. Education is power of expression. A mind shut up within itself, however splendidly it may be endowed and developed or richly stored with knowledge, is yet a dead sea into which many streams may run but out of which nothing comes. Language is one of the most important means of mental expression and is a vital part of education. Some of its primary virtues are clearness, conciseness, simplicity, directness, purity, force and finish. It can be forged and polished into a powerful and keen instrument that will cut and flash like a scimitar. What is the use of knowing things if we cannot say them?

V. Education is power of appreciation. What a mind sees and enjoys depends as much on the seeing mind as on the objects seen. One man sees only a narrow circle of things hardly wider and deeper than is seen by the ox; another man sees a circle that runs around the heavens and goes down to the burning core of the earth. The whole world is to the biologist alive with life, and the artist sees it saturated and aflame with beauty. We see what we are, we pour ourselves into our world and thus make it. The degree of a man's real education is thus measured by the width and depth and delicacy of his appreciations.

VI. All these powers of education should be run into the one supreme end and power of service. A highly complicated and costly instrument, such as a watch or a locomotive, should justify its cost in service rendered. The more complicated and costly it is, the more service it should perform. An educated mind is the most complicated and costly mechanism we know, and it must justify

itself in work done. It is deep selfishness and sin for one to acquire an education that equips him with large powers and then to let them rust in idleness or pervert them to wrong ends. An educated man is just that much more of a man and should do just that much more for the welfare of his fellowmen and for the glory of God. This is the chief end of education, and all its powers should shine as stars in this crown.

8

THE PROFIT OF SPIRITUAL ZEAL

(*At Vassar College Commencement*)

REV. S. PARKES CADMAN, D.D.

TEXT: "*And thus did Hezekiah throughout all Judah; and he wrought that which was good and right and faithful before Jehovah his God. And in every work that he began in the service of the house of God, and in the law, and in the commandments, to seek his God, he did it with all his heart and prospered.*" II Chron. 31:20-22.

There is no biography, however dull, no era, however disadvantaged, which does not admonish and strengthen life in some particular. How much more is this the case in the affirmations of such Scriptures as this, which tells us of a devout prince who took upon himself the burden of a nation as though he were its pioneer in the search for spiritual realities. Hezekiah does not impress one as a genius. He displayed no vivid interplay of intellectualism and its bolder adventures. Content to revive rather than to attempt to originate fundamental truths, he did a lasting work on a large scale by reaching toward an illuminated past.

Hence he was frankly reactionary, and chose to serve as a link in the golden chain of inevitable sequences rather than as a ring from which a new one of inferior metal should proceed. He took his stand on tradition and opposed the unlimited self-assertion which is in essence heathen. Individuality in him was not repressed; it was fashioned by its previous historic formation in religious oracle, code, altar and ritual. What he was and what he did are evidences of the fact that religion and its methods depend to an unusual degree upon what has been hitherto revealed and practiced.

I. He first sought that fellowship with God which is the secret of victorious being. Having found it, he accepted the monarchy of Israel in the light of her ancient statutes, and employed them to reanimate the spiritual consciousness of his people. His sympathies and virtues were highly contagious.

II. None of us can afford to ignore his and similar examples of fidelity to commandments which are sacred. Nor is there any student of life so gifted or situated as to be able to accumulate an original equipment for its warfare. Arms and regulations await

us. We shall be prudent in seizing the one and obeying the other. Those who endeavor to dispense with them will find final night closing in upon them before they have well begun the fight. It is a capital blunder, a flat contradiction of the prime purpose of education, to imagine that wisdom was either born with us or reserved its ultimate word for our appearance on the field. To live as Hezekiah lived beneath the spell of elect spirits and their epochs is to dwell in a superior realm, wherein faith is vitalized, charity is broadened, and the times to come are approached in rational ways: a realm as far removed from egotism and confusion as from blank misgiving and despair. We conquer the future by staunch allegiance to the best the past can yield. Its distinctions are communicable, its loyalties are immortal. The world is an ironic medley of good and evil. Perhaps the Church cannot do what once she could do. She forbade Theodosius, Emperor of Rome though he was, to worship at her shrine with unclean hands. She wrested from the Norman despot John, the charter of Anglo-Saxon constitutionalism. Yet, if I am not mistaken, the world and the Church in every crucial period thrill at the touch of God, conveyed to them by his servants who, like Hezekiah, have been jealous for his name, intent upon his cause.

Familiarize yourselves with their resources and records, and remember that in an hour of trial and of judgment your recoil to stalwart and regenerative principles is a first-class mental habit, a moral recovery, a spiritual renaissance. It conduces to sobriety and dignity of view; to a just appraisal of events; to a firmer grasp on life. Numerous contemporary circles, impatient of any religious or social hinterland, impeach the civilization we have inherited at an inestimable cost. The moderation and restraint it suggests are scorned by men and women who gleefully cut the painter and send the boat adrift. The weighty truth that nothing can be continuous nor persist without furnishing proof of its desert has no bearing on their conceptions. They run to theories experience rejects, behave as though they alone dispensed the shields that fell from heaven, and advertise their contempt for opponents. The atmosphere you breathe is thick with the dust of their opinions, in which one paradox frequently smoothes another.

Nevertheless, when the wheel has turned full circle, we are still face to face with eternal verities which outlast debate and bickering; with God, self, duty, sacrifice. Visionaries whose speech is bereft of reason, whose barren polemics would fain "draw nectar in a sieve," have little or no help to give us in interpreting these supreme factors. The clue to their labyrinth is not the old or the new, but the true as against the false: the true as ratified by countless generations of suffering, enduring, acquiring souls.

III. It is notable that circumstances are the main object of attack in modern complaints against society. Men are too rich or too poor, or rank with opulence of opportunity, or robbed of its barest shifts. Doubtless these exigencies do exist, but it is equally certain that they are woefully exaggerated. In any case, Hezekiah escaped the pitfalls of his station with a resolution and a rectitude unhappily rare in the annals of Oriental rulers. And he did this by steeping his nature in the spirit and precepts of the law and the commandments. These he deemed holy and perfect: complete in particulars, and general enough in scope to cover every legitimate aim. As a philosophy of life and conduct the Sinaitic code and its additional rituals were open to criticism. But Hezekiah was not anxious about a correct philosophy and he was gravely concerned for a reign of present benefit and usefulness. The revelation to which he bowed was for him as uncompromising as chemical affinity is for us. He steadily refused to accommodate its teachings to popular demands. Nor would he pander to the idolatrous cults of the chosen nation by subtle modifications which favored their customs.

Earth-bound spirits deride this ideology, yet one observes its shining track running through the darkest periods. We are beset by systems, elaborate and esteemed, in which simple faith has been eclipsed by the sophistications of learning, and prophets are supplanted by publicists and reformers of every sort.

We do not understand in order to believe, we believe in order to understand. No fair-minded person would withdraw faith's objections from scrutiny. We are to prove all things, however renowned or sacrosanct. But the proving is an inclusive process which often confutes the clumsy logic of the schools. And if you would hold fast that which is good a living faith must have priority. Its miracles of deliverance bestud the pages of history, and to their recurrence we can attach our best expectation. Law, art, literature, science, these admirable pursuits of culture, have had a big innings and made ostensible gains. But I plead for the crown-rights of God in you, for implicit trust and confidence in him and in his word, because no knowledge is healthy which does not begin in the fear and end in the love of him. Hezekiah's Jehovah still has the recreative truth. Winnow it as you will, since necessarily it comes to us in fallible forms, separate these from its essences to the best of your ability. But always reflect that it is wheat and not chaff which you winnow; wheat out of which is made the living bread that alone appeases the heart-hunger of men.

IV. Again: Hezekiah ran counter to his age, which is the business of the loftiest spirits. He brought abasement upon his people, compelled them to disavow their boasted policies, retrace their steps,

and resume their appointed mission. Repentance did not sit easily upon the stomachs of the proud and wilful ones. The austerities of the law were irksome to those who loved fleshly revels. A widespread depravity which has become habitual and masquerades as liberalism, or as national interest, or material success, cannot be lightly thrust out. No sin is more obdurate than national apostasy. Yet this prince of Israel reclaimed her by a burning heart, whose concentrated flame was fed with the ideals I have mentioned. He consumed the barriers between his nation and its God; his heat was healing, his radiance coercive. Contrast such fervent ardor with the dismal, chilly attitude of many people toward religion. They offer it lip-homage; and draw near its temples with conventional patronage, or covert indifference, or faint acquiescence. Shadowy pretenders, beggared toward God, bringing their dregs or nothing at all into his presence: of what avail is their languid decorum, their dreamy moods of sentimentalism? For the Laodicean prayer is a drudgery, praise mainly an æstheticism.

French physicians distribute the phenomena of hypnotism into the lethargic, the cataleptic and the somnambulistic stages. They have succeeded in producing two of these stages coincidentally so that one hemisphere of the brain is asleep and the other awake, one side of the face mournful and the other mirthful, at the same time. Grotesque enough, is it not? Yet not so grotesque as the attempt to blend the transfiguring light of the Eternal with the glare of the world's footlights. Those who deceive themselves in supposing they can reduce religion to a subordinate place miscarry in life's emergencies because of leanness of soul. Lost in the jungles of misdirected effort, of immoral or atheistical thinking, statesmen, philosophers, leaders, ever and anon entire nations exhibit the prodigal waste of vital forces which irreligion or religion prostituted to artificial ends incurs. Love God with all your heart. Let your affections go out toward Him in utter abandon. For few there are who have really done this and great is their reward.

You make sure of the profits of spiritual zeal. I have felt no hesitation in advising you because you are young women who believe that the emotional and the ideal when joined together are the racial dynamic. In fateful moments your sex turns naturally to that conjunction, and finds in it the highest qualities of beneficial power. You know by instinct that scarcely any of the great problems of life are solved by thought alone. Observed facts and the conclusions based upon them do not carry us through that "No-Man's Land" which we cross, if we cross it at all, by means of deep faith, of underlying and controlling sentiment, in submission to the sweep of those tides of will and energy which arise spontaneously in our inmost selves. With you this habit is inborn, and becomes explicit

when the tempests rage. Beneath her apparent fragility woman conceals an iron constancy to her ideals. The world war emphasized it anew, showed its capacity for the real battlefield which traversed every faithful mother's breast. Neither the fiercest nor the most practical aspects of life escape her queenship. In peace, in war, in triumph, in tragedy, she is admitted by the sanest expositors of our case as the vicereine of the heavenly powers. The pregnant truth of progress is her idealism of history, as seen in her faith, her religion, her moral elevation. Now that you emerge into a world which speaks of woman's emancipation, it is salutary to remember that she has never been enslaved in the spirit.

Your emergence! These recent victories of the sex! What are they save an ordeal? For the wider application of sovereignty tests its value, and defeat lurks behind the glad tidings of ephemeral success. Nothing is more deadly than great ideals gone astray, away from their habitat. They vitiate faith, depose religion, turn liberty to license, fraternity to cruelty. Nor is victory "a pretty Fanny" at close range. It takes the outlines of storm, and shows the wounds of the fray. Solidify it by clinging to the truths that made Hezekiah's reign a common good. Cherish as he did the highest truths you apprehend. Then surrender all for their sakes. The spirit of Edith Cavell lives in you and in millions of women everywhere because she threw her lonely, bullet-torn body into the breach and shattered a besotted brutality. And her spirit was pre-empted by the indwelling Christ, at whose feet she sat and shared the better part ere she went forth in helpless might to capture Christendom: No agony or reproach was in her quiet soul; no regrets marred her modest intrepidity. Not with pity but with solemn joy do you hail her as the latest acquisition of the calendar of heroines and saints. She teaches us in one concrete and unmistakable lesson that the God of the Hebrew and the Christian, the God of the right and the faithful, the God of the law and the commandment, is our Jehovah. It is our truest wisdom to honor him, to maintain his enterprises, to serve his Son, and thus to find and follow the Way Everlasting.

9

BACCALAUREATE SERMON

PRESIDENT A. LAWRENCE LOWELL

Harvard University

TEXTS: "*Woe unto them that call evil good, and good evil; that put darkness for light, and light for darkness; that put bitter for sweet, and sweet for bitter! Woe unto them that are wise in their own eyes and prudent in their own sight.*" Isaiah 5: 21, 22.

"*The multitude of the wise is the welfare of the world.*" Wisdom 7: 24.

The first of these texts is a denunciation; the second is a promise. The statements, however, are only two different aspects of a single truth. No one thinks that he is himself putting darkness for light, evil for good, or bitter for sweet; but every one is sure that some other people are doing so, and, at the present time, that many people are doing it in a very exaggerated and dangerous way. Great numbers of good men and women are seriously alarmed to-day at ideas that are being propagated, and they think that by shutting their own ears and the mouths of others the danger can be escaped. They remind one of the people in Kingsley's "Water Babies," who walked backwards, saying, "Don't tell us!" But surely the way to overcome a wrong opinion is not to silence it, but to show its falsity.

The world is in confusion—the natural result of the turmoil of thought, the ebullition of feeling that accompany and follow a great war. Men's minds are like the sea after a storm, where, although the wind has gone down, the billows still roll and break, irresistible in their huge mass, and threatening to founder even the ship that has ridden out the gale. Conditions have not yet returned to a normal state; nor has the world adjusted itself to them. In such a state of bewilderment, of misunderstandings, of cross-purposes, what is needed? The answer is clear thinking.

Of course, every one believes that he thinks clearly himself. So did the little Scotch girl who said, "Grandmother, all the world is daft but thee and me, and I think thee a little queer sometimes." No one really thinks clearly unless he has thought long and profoundly; unless he comprehends the point of view of those who do not agree with him; unless he has found out the limitations of his own principles; for all theories, principles, maxims and rules of human conduct can be carried *ad absurdum*. They all have their

proper limits, because at some point they come into conflict with other principles not less true and not less limited. A doctor, for example, is sent for by a patient whose life may depend on how soon medical attendance arrives. The doctor's obvious duty is to go as quickly as possible. He goes in his auto at the utmost speed, and in so doing runs over and kills a child. Clearly we must revise the statement of the doctor's duty. He must go as quickly as is consistent with due care not to run over someone else.

Let us take the principle of patriotism, the desire to promote by all possible means the prosperity of the country, the nation, the people to which one belongs. Few men are ready to deny the validity, the importance, the inviolable moral obligation of that principle. Even in the groups of men which, before the war, proclaimed the superior obligation of class solidarity, or so-called internationalism, there were few men who failed, when the war came, to take the part of the nation to which they recognized that they belonged. There had been an expectation that the Socialists in Germany would refuse to support their government and thus prevent war; but when the war came that did not happen.

Are there any limitations to the principle of patriotism? Is dishonesty, for example, is the breaking of solemn treaties, is ruthless inhumanity to a weaker neighbor justified by a belief that it will conduce to the prosperity of one's own people? Is a nation morally right in seizing anything it can obtain by force or fraud, or has it a duty to deal fairly with others and respect their rights? Would Cain have acted properly if, instead of being a single individual, he had been fifty millions to Abel's twenty-five millions and had called himself a nation? Is a nation under any moral obligation to abstain from acts against other nations which, if committed by a private individual, would make him an object of general abhorrence and perhaps bring him to the gallows? Is abstaining from such things the limit of its moral obligation, or does it have any positive duties to others? In short, does the Golden Rule have any application among nations?

In this matter of patriotism it is the solemn duty of every man to think clearly what, if any, are its moral limitations, and what duties and responsibilities it involves. It is his duty to try to discover when and where and how other moral obligations limit those that he owes to his country, and how far his country is limited in its moral freedom of action by the duties that it owes to other portions of mankind. Future wars, future calamities, future miseries incalculable, or, on the other hand, future prosperity, future intellectual and spiritual advance, may depend upon solving these questions aright; and by the solution of these questions I mean their solution by the balance of the opinions of all individual men.

The same thing applies in other relations of life of a public or a semi-public nature. We hear much of the rights of property and of labor. Is the owner of property justified in managing it to augment his own profits, regardless of the general welfare; and is labor justified in curtailing production if it be to the detriment of the community at large; and if not, what are the proper limitations? Again, it is not my object here to express or imply answers to such questions, but to point out that they require answers, because the tranquillity and welfare of our country depend upon their being answered aright, and no man, whatever his position in life, can wholly free himself from the responsibility for the opinions he holds about them. As a people we are highly sensitive to public opinion, and that is made up of personal opinions held by each and all of us. We cannot, like the subjects of a despot, say that it is for the ruler, and not for us, to inquire and decide.

Most people, and perhaps in a peculiar degree the American people, tend in the busy life of the world to save themselves from strenuous thought by taking refuge in the opinions of their associates, of the men in like occupations, of the party or group to which they belong. This saves some of them, indeed, from eccentricity and from irrational extremes; but it does not absolve men from responsibility for the correctness of their opinions or save the nation from the consequences of their errors. The fact that others make the same mistake is no excuse. Yet people who go with the prevailing current of opinion seldom feel any responsibility, still less contrition, when that current leads to wrongdoing or disaster. Corporate or co-operative selfishness is to-day a greater danger than personal selfishness, because it is more insidious and wears the garb of something more noble than a mere personal aim. Although men are by nature gregarious creatures, they should not, like sheep, move under the simple impulse of the mass. Man has the ability to think for himself, to weigh reasons, to forecast in some degree the future, and to reflect upon the consequences of his acts. In times like these it is of vital import that his responsibility for his individual opinions should be relentlessly asserted.

Clamor of a crowd is often mistaken for opinion. The art of producing the semblance of a public opinion by a general shout has progressed greatly within a generation. It is easy to provoke such a shout for a catchword which embodies a principle good in itself, without a perception on the part of the crowd that it has its limit, and that they are in effect being urged beyond that limit.

We are told in the Bible that the Holy Spirit will convince the world of sin, of righteousness and of judgment, by which is meant one's own sin and the righteousness and judgment of God; but we

are too prone to think of someone else's sin, of one's own righteousness, and of judgment by popular vote.

What we need now is not more organization or more machinery, but more thought; personal thought, clear, far-reaching and profound, as unbiased and illumined, and, not least, as widespread among our people as possible, for in the multitude of the wise is the welfare of the world; and where shall we look for this multitude if not among those upon whom has been lavished the best educational opportunities that our country can produce—the graduates of our colleges.

10

EDUCATION AND THE NEW MORALITY

ARTHUR TWINING HADLEY, LL.D.

President of Yale University

It has always been hard to do what was right. It is no harder to-day than it ever was before; in many respects it is perhaps easier. But the problem of knowing what is right, as distinct from the problem of doing it, was until recent times a comparatively easy one. Most of the intellectual difficulties and questions about the conduct of our daily life are of modern origin. It is of these intellectual difficulties, and the kind of training necessary to meet them, that I wish to speak this evening.

In times past men have been habitually governed by rules of conduct imposed upon them from outside, in much the same way that rules of law are imposed upon them from outside. I do not mean that morals in any highly developed race ever meant exactly the same thing as law. The domain of morals was wider; the penalties for an infraction of the code were less definite; the force that gave it strength was the force of conscience rather than the force of government. But ancient morals, like ancient law, consisted of a set of pretty definite rules of procedure. This has been conspicuously true of savage and half-civilized races. It has been true of all countries where a caste system has prevailed. It was true of all Europe all through the Middle Ages, as long as the feudal system of society, which was essentially a caste system, continued. The Church fixed certain rules of conduct. If you conformed to those rules you were a good man; if you did not conform to those rules you were a bad man. Only in grave emergencies did a situation arise where the individual was compelled to stop and think for himself which of several rules applied, or which line of conduct was right and which was wrong.

The Protestant Reformation, wherever it prevailed, changed this state of things to some degree. The Protestant decided certain questions for himself which the Catholic referred to the Church for decision. But the judgment of the Protestant on these questions was itself based on authority, the authority of the Holy Scriptures. It was a little harder to find what the Scriptures said than it was to find what the Church said, and more room was given for dif-

ferences of individual opinion; but the final decision of the Protestant as to what was right or wrong was for two centuries based on authority just as frankly and just as clearly as the judgment of the Catholic.

A more radical change of attitude developed in the eighteenth century, with the growth of doctrines of liberty and of the rights of man. Under the influence of authors like Rousseau the world became permeated with a conviction that every individual ought to have the best possible chance for independence and happiness. Each step in the growth of democracy strengthened this conviction. The world gradually came to the conclusion that no amount of authority could make a course of conduct right if it condemned multitudes of men to unhappiness and slavery; and utilitarian theories of morals were developed which taught us to judge of the rightness or wrongness of our acts by their effect upon the well-being of our fellow-men.

There was no necessary antagonism between utilitarianism and Christianity. Many of the best and sincerest utilitarians have been at the same time devout Christians. But the advent of utilitarian theory introduced a new method of judging conduct which was much more difficult than the old—a new set of standards of right and wrong, whose application was more uncertain and required far more exercise of the intellect in the affairs of everyday life. It was a comparatively easy and simple thing to decide whether a line of conduct conformed to certain traditional rules laid down by the Church or the Scriptures. It was an infinitely harder thing to follow out the consequences of a line of conduct and see whether they were going to produce good or evil to mankind. The exercise of the right of private judgment in morals is full of glorious possibilities for the man that uses it correctly. It is full of perils, visible and invisible, to him who applies it carelessly or without consideration.

Here is to be found the reason why higher education is more needed in the solution of the moral questions of the present day than it ever was before. The more freedom you give a man the more you must teach him as to the consequences of his acts.

Different men will learn this in different ways: some by reading novels and dramas, where the consequences of different kinds of human action and human feeling are portrayed; some by the study of history and politics, where we learn which courses of conduct have promoted the happiness and prosperity of nations and which have led them to ruin; some, perhaps the largest number of all, by the slow process of trying their own experiments and making their own mistakes, until they have been able to register for themselves the lessons of experience.

I make but two suggestions.

First, the education which will help us to deal with these problems needs to be thorough. The superficial teaching of political economy or sociology does more harm than good. It makes men think that they know something about the consequences of their conduct when they really know nothing at all. Nothing has done more to undermine the influence of the pulpit in recent days than the attempt to deliver judgments on questions of business, of politics on the basis of a merely casual study of the facts. A preacher who founds his precepts upon such casual study is like a lawyer who knows no more of his case than the jury, or a doctor who understands the disease no better than his patient. What is wanted is the power to trace consequences that are not readily seen; to go deeply into the lessons of history and law and ethics; to grapple with the problems before us in virile fashion, as intellectual problems to be mastered, instead of seeking short cuts to their solution by appeals to sentiment.

This brings me to my second point: that the teaching of history and political economy and ethics, in order to be of any service to the community, must be more than a mere teaching of facts and must have as its end something more than mere imparting of knowledge at second hand. Facts are good, and knowledge is good even when obtained at second hand. But the ethical difficulties of to-day call for men who know how to use the facts as well as know them. We have to deal with novel problems, where second-hand knowledge is of little avail except as a starting point for getting first-hand knowledge.

It was my good fortune to begin my studies of political economy under William Graham Sumner. In those days we were taught less about the general facts of economic life than we are to-day. Our knowledge was partial and one-sided. But we were trained in methods of observation and deduction. We learned how to take hold of problems. We were taught that it was our business to see into things more deeply than other people did, and to work hard in order to do this. These lessons were invaluable, not only for our political economy, but for our history and our law and our ethics. As we grew older we modified or rejected a great many of Sumner's conclusions, but we held to the ways of doing things that he had taught us.

Sumner's methods have gone somewhat out of fashion to-day. People are afraid of logic, and would rather amass details than exercise themselves in general principles. But the social conditions of to-day demand men who are not afraid of logic and who will take sufficient exercise in general principles to give them the necessary vigor to use them effectively; men who have been taught the

habit of mastering a few hard things instead of contenting themselves with many easy ones.

Of this I am certain: that the usefulness of a college course for the majority of students is measured by the extent to which they have learned to judge the less obvious consequences of their own acts upon the well-being of their fellow-men.

The need of this lesson is to-day greater in America than anywhere else. America is on the whole the most democratic country of the modern world. In a democracy a man is acting, not for himself only, but for the whole body politic, so that his good or bad judgment of consequences will produce good or evil to the community at large. The ancient writers used to say that the virtue of the man and the virtue of the ruler were not the same—that many qualities were needed to make a good ruler which were not necessary to make a good man. To-day the two standards have become one, because every man is, according to the measure of his own ability, a ruler. He has himself to rule, he has his country to rule; and he must know the things that are needed for conducting himself in the interest of social order and national prosperity.

In the monarchies of the ancient world the good or bad policy of the state depended upon the intelligence of a single individual. In the oligarchies it depended upon the intelligence of a few. But in a democracy the whole body of people must be trained to measure political consequences. The intentions of a democratic majority will almost always be good; whether their actions are good or not will depend upon their knowledge. Never was there a nobler set of patriots than the Girondists of the first French Revolution; yet upon them must rest a large share of responsibility for the Reign of Terror that followed them. The Grangers of 1870 were a body of hard-working and self-respecting men, who meant to reform certain obvious abuses of railroad management; yet their acts did as much as anything else to plunge the country into the terrible commercial crisis of 1873.

So lamentable are the consequences that spring from benevolent intent combined with insufficient judgment that many writers have laid it down as a general principle of political experience that no pure democracy can be successful in the management of large affairs. It is for us to prove this false if we would maintain the stability of our government and the pre-eminence of our nation in the affairs of mankind. And to do this under conditions as they exist at the present day we must teach, in our schools and in our colleges, in our churches and in our homes, the habit of careful weighing of political consequences. The emotions of a democracy are generally right; its judgment has in times past been fearfully apt to prove wrong; and the more complex the affairs dealt with

the greater is the danger. If higher education, whether in literature or in politics, in history or in science, can help us to meet this evil, it will render its greatest and most essential service to American society. For though it is a great thing to train lawyers and physicians and engineers, it is a yet greater and more essential thing to train citizens who can judge of political and moral consequences.

11

THE WORLD-MAKERS

(Baccalaureate Sermon)

REV. FREDERICK LENT, D.D.

President of Elmira College

TEXT: "*And there was not a man to till the ground.*" Genesis 2:5.

God could create seas, stars, stones, plants, all that we call nature, without the help of man. He used tools suited to that work. The world before man was full of potential developments. To bring these to realization, to perfect his world, God needed still a finer tool, so he made man. The highest creative ability is exhibited in the invention of tools, by which man increases his power. So God's supreme creative act was the production of man, made in his own image, through whom he might carry on his world-building. Man is God's thinking tool.

There are some things, and these the greatest, which God never does without the use and co-operation of man. God does not plow and reap the fields. He erects no houses, paints no pictures, writes no poems. But he does furnish the raw material and the inspiration to man. So we may say, "God painted 'The Madonna of the Chair,' but he did it by the mind and hands of Raphael. God wrote 'The Tempest,' but he did it through Shakespeare. God laid the Atlantic Cables, but he did it through many men." It was in strict conformity with the true story of the achievement that they chose as the first trans-Atlantic cable message, the wondering words, "What hath God wrought!" God indited Holy Scripture, but wrote it through holy men of old who were moved by the Holy Spirit. God made the utensils of the tabernacle by inspiring an artist, Bezaleel. Every house, cultivated field, bit of engineering, all humane institutions, governments, inventions—all these are made by God through man. God and man, God and God in man, are the world-makers.

I. Man is set in an unfinished world.

When God rested on the seventh day, he had finished the framework, and piled together the material for his world. The architect's plan was ready, the stones and timber were at hand. But there comes a day when the men who quarried the stones for a house have done all they can do. Their tools cannot be used in erecting the structure. New workmen, different tools, and other

methods are needed. So, at a certain point, God introduces man to carry on his plan.

The garden is wild, and man must tame and develop the grains and fruits. From a simple, single, wild variety, men must produce many better varieties. By selective culture, he improves the grains and animals. It is his work to replenish the earth and subdue it.

The very introduction of man brings in a new element of incompleteness. To the brute, there is no good nor bad. There is no moral ideal until there is man. The brute animal pursues his pleasures, inhibited by no scruples. To preserve his own life, anything is allowable and good. But just as soon as man arrives, and becomes conscious that his acts are to be determined by reference to a standard outside of himself, he has entered a moral atmosphere. At that very moment, his world is incomplete. The distance between what is and what ought to be, leaves a whole moral world to be achieved. So long as there is any wrong of any sort in it, the world is unfinished, and man sets out to complete it by reaching a perfection of character that creates happiness, a character like that of God. Nature and human nature are to be perfected.

We come into an unfinished world, in which evolution slowly works, in which the canoe becomes the ship "Leviathan," wandering tribes become mighty nations, crude ethics become universal moral law, through man who extorts her secrets from nature, and gradually transforms his environment.

This task which is set for us gives dignity and significance to each life. It is significant that below man, all life exists without conscious purpose and preserves itself by selfishness. But man is made to serve, to be guided by altruistic sentiments, not by the instinct of self-preservation. Man's progress is through self-sacrifices, not through the survival of the fittest. Man operates on the level of the divine.

It is an old thought that he who resists an impulse to sin, who helps in the slightest degree to leave the world better than he found it, is a participant in God's creative work. This gives a solemn significance to life. You are necessary to God for his work, which he cannot, or at least, does not do without you.

Do you remember how they said when the Great War broke out, "There is no God, or there would be no war." But the only way in which God abolishes war is through us. There is no other way provided, and it is sufficient. It is we to whom he entrusted the task of preventing all sorts of evil, such as disease and war. It is precisely that which dignifies life, that the world is unfinished, and God's only way of completing it is through you and me.

Somewhere I have read that after his resurrection, Jesus was talking with Gabriel. They went over the whole plan of redemption. Gabriel asked, "How is this gospel of love to be spread?" Jesus replied, "I have entrusted it to some friends of mine, Galilean fishermen, Peter, James, John, and others." "But," said Gabriel, "suppose they fail you. What other plan have you?" Jesus replied, "I have no other plan."

It is idle to say there is no God because the world is evil. This is his plan: man set in an unfinished world, endowed with capacities for its completion; and he has no other plan. God is working for a better world, but only through us.

II. Man as world-maker needs intelligence.

The American continent was once held wholly by savages. Its resources were as great as now. Its long coast lines were lapped by oceans, its mighty rivers rolled through far-stretching fertile plains to the sea. Its mines lay in the womb of earth. The forests waved above them. But what did the savage men do with all this wealth? The mines were undisturbed, the soil untilled, the harbors empty, and famishing tribes shivered through desolating winters. There were no tools. The change was wrought by the higher intelligence of invading civilized men. That change was accelerated as years passed, by the growth of knowledge of nature's secrets.

The whole world was like virgin America when man first began to roam over it. Being a creative animal, who discovers by trial and error, his intelligence grew. What he found out about life, he passed on to his children. God did not reveal all laws to the man whom he put in Eden. God's plan for man was that of education acquired through experience, and transmitted from one generation to another. A slowly accumulating lore became the heritage of each fresh comer. The use of fire, electricity, and manifold forces was learned. Moreover, men learned the art of living together.

And yet, the process of learning is not complete. The world has many a secret still. We are experimenting yet with forms of government. Nothing in this world is finished. Still must education be fresh discovery, with the handing on of what we know. Its aim is always to stimulate the mind to creative activity. The race must go on, acquiring power by grappling with the difficulties presented by life in the world. The college deals in no completely mastered science. In communicating what is known, it reveals the wide areas of the unknown. Its highest mission is to quicken intelligence, and to spur it to further search for truth. A glance over the past shows us that human progress is in proportion to our intelligence. Even the most cursory survey of present conditions shows us the imperative need of the world is men and women who can

bring thinking minds, disciplined minds, minds of power, to the solution of omnipresent difficulties in human society.

III. Man as the world-maker needs good will.

When the present century dawned, it was said that civilization had progressed faster and further in the preceding hundred years than in all the other centuries of the Christian Era. They said that conditions of life at the close of the eighteenth century differed more from those of the present day than those of the eighteenth century differed from the conditions which obtained in ancient Rome. They meant that the discoveries and inventions of the nineteenth century were more than those of all the preceding Christian centuries.

But is the world happier than it was a century ago? Who can tell? At any rate, we are not satisfied. There is so much that is wrong, so much helpless suffering, we are sure now that growing intelligence applied to material advance is not enough. The progress in material things has so far outstripped our religious and moral progress, that we are afraid of the very wonders we have created by knowledge.

The war showed what is possible when the terrific forces discovered by modern science, its amazing inventions, are turned into destructive channels. It is as though we were at the mercy of the criminal insane, who had gained control of the marvelous power acquired by human knowledge. Knowledge is power, but whether it be for good or ill depends upon the human heart.

The whole world is tending towards democracy in government, and a democracy cannot afford to be ignorant. Still less can it afford to be made up of people of evil dispositions. When they flung the taunt at Bonar Law that his government was made up of men of second-class brains, he replied that he would not mind that provided only they had first-class character.

The transfer of power from kings and aristocracies to the people is a fact, and may be a welcome change, if only the people have God as King, ruling in their hearts. A good man will probably be a good citizen under any form of government. But if a democracy is to function happily, it must have the men who are wise enough and good enough to control it according to the principles which we accept as divine.

When some aviators recently crossed the continent in twenty-seven hours, an old man recalled his journey from coast to coast when the quickest time was six months. We rejoice in the new speed, but remember that it makes for progress only if they who traverse the spaces so fast carry in their hearts the precepts of Moses, Micah, and Jesus. Otherwise the new mastery over distance only hastens us to our destruction. There is no limit to human

welfare, if religion keeps pace with knowledge. We need to know all about Creative Chemistry, but must not forget Sinai and Calvary. Our body of knowledge must include the Ten Commandments and the Sermon on the Mount, as well as economic and political science.

It is fatal to master all the laws of nature, and at the same time to forget the God who made them. The test of civilization is not alone the standards of living, on the physical side, but the thoughts that men have, their feelings towards their neighbors, and the purposes they cherish. Our goal is the society in which every man thinks like God.

Members of the graduating class:

The purpose of your education is to fit you to co-operate more effectively with God in making this a better world in which to live.

There is one thing, therefore, that each one of you should do; give yourself wholly to God, pledged to be like him, to think like him, to love him, and to use your entire life to further his plans. This should be for you the hour of joyful, solemn dedication to his service. The world needs you. God needs you. The consecration calls for no abridgement of your thinking and development, but rather, for the achievement of fullest, freest personality. Every consideration summons you to fellowship with God in the making of the world.

I watched the erection of a vast, beautiful, university building. Great pillars were raised, and on the top of each was set a square, rough block. On the scaffold by each block, a workman stood, and near him a plaster cast of the Doric capital which he was to carve out of that unshaken block. Day after day he wrought with chisel and hammer, until the plaster design became the permanent, finished ornament at the top of the pillar.

Your life will realize God's intent, if you use it to shape, by his pattern, this yet crude, unsatisfactory world, so far as you can do it. Give yourself now to God for service.

Many there be who say, Who will show us any good? They despair of ever making the world better. Be not ye like unto them. Cherish the confidence that the world is capable of improvement, and it does profit to live for that. Why should we be pessimists who live in such a wonderful universe? What if human progress has been slow! Think how many million years it took God in nature to produce a world on which man could live. Compared with the briefest span of time that science can allow for the creation of the world, how very, very short human history is! Why should we be impatient because the creative work in which we share, the

finishing work, should be so long? In view of what was to be done, and the materials on which He had to work, who dare say that God has failed in His plan for the redemption of our race? On the whole, the marvel is not that so little has been accomplished, but that so much has been achieved. Let no one persuade you that progress is a myth. Align yourself with Him who said, "My Father worketh hitherto, and I work."

"And I, if I be lifted up from the earth, will draw all men unto myself."

"Say not the struggle naught availeth,
The labor and the wounds are vain,
The enemy faints not, nor faileth,
And as things have been, they remain.

For while the tired waves, vainly breaking,
Seem here no painful inch to gain,
Far back, through creeks and inlets making,
Comes silent, flooding in, the main.

And not by eastern windows only,
When daylight comes, comes in the light;
In front the sun climbs slowly, how slowly!
But westward look, the land is bright."

12

WHY PUBLIC EDUCATION?

(Address to High School Graduates)

REV. WILLIAM T. DEINAREST, LL.D.

If anyone had asked me, at the time I graduated from a New York City school, why I had been given an elementary education at the expense of the taxpayers of the City and State of New York, I am quite sure that my answer would have been to the effect that I had been educated in order that I might be able to read, write and understand enough of mathematics to enable me to take a modest place in the business world. Certainly no higher conception of education had come to me as the result of eight years' experience in the public school. A few months ago I asked the older pupils in a mission school in southern Alabama whether they knew why a religious organization was furnishing the money for the support of their school. For a few moments there was silence, but finally one girl timidly replied: "So that we can learn to read." There has been a great change in school methods since the days of my own educational experiences, and there is a great difference between a modern high school and the simple school among the colored children of Alabama to which I have just referred—and yet I find myself wondering whether the reasons for public education are better understood by the pupils of this school than they were by me forty years ago or as they are by those dusky children of the south-land.

It may be that I am "carrying coals to Newcastle," and I hope I am, when I use this occasion in an endeavor to contribute to those who have just completed their courses in this school, and to others here assembled, a conception of the purposes of public education which should necessarily carry with it, in the minds of these graduates, a real sense of gratitude for the privilege which has been theirs during these years of study, and a real sense of obligation to the community, the state and the nation. For the thesis which I present and which I hope briefly to maintain is this: That Public Education in the United States is primarily designed for the purpose of developing an efficient citizenship.

It has not perhaps occurred to you that there is a very great difference between the motives and the methods of education in a

democracy such as ours and a nation with an autocratic form of government. Merely for purposes of illustration and with no desire to draw invidious comparisons, we might call attention to the school system of Germany, as it was maintained before the world war. The German system was a dual system—one part for the masses and the other for the ruling classes. In the Volksschule the masses were given an elementary education, leading to nothing higher than normal training and designed to keep the masses in willing obedience to the State. For the ruling classes there were the Gymnasia, leading to the Universities, to the technical schools and to officership in the army. It was practically impossible for representatives of the masses to break into the educational system of the classes, and, while German educational methods have been accorded the admiration of the world, their motives have been wrong, at least from our point of view, in denying to the people the right to grow through an intelligent participation in the formation of the laws they were required to obey. Any educational system which develops a class spirit among the people is a vicious one.

The young people who have completed their courses in this school, as well as most other young people of America, have received the benefits of a system that denies to no individual any advantage which another might obtain. The public education system of the United States is the result of a development from colonial times, and its evolution is yet in process. It was not so many years ago that public education was confined to the elementary grades. Higher education was provided by academies and colleges which were open only to those whose means permitted their attendance and the payment of the necessary tuition fees. In some states this situation still prevails, but in most of them there has been a development of the publicly supported high schools, taking the place of the one-time academies; and the State Universities, while not supplanting the private colleges, provide in many states for the higher education of young men and women of intellectual capacity. There is now in evidence in many places a tendency to fill in the few gaps of the educational system by the establishment of junior high schools and junior colleges, and we are rapidly approaching the time when the only obstacle to prevent a boy or girl from starting in the kindergarten class and going right through to the highest obtainable collegiate training in publicly supported institutions will be an individual lack of capacity to absorb more than a rudimentary education.

Perhaps we are now ready to consider the reasons why educational institutions are publicly supported. If there were time at our disposal it would be interesting to look back into the early history of our country and watch the development of the principles under-

lying public education. But we must content ourselves with a consideration of those principles as they exist to-day, and we must first remember that ours is a democracy, with the perhaps impracticable ideal that all Americans are born free and equal, and that none has a right to life, liberty and the pursuit of happiness denied to another. In this latter expression I think we find the fundamental reason for public education—it is Equal Opportunity. Then we naturally ask the question: "Opportunity for what?" and the answer undeniably is—Opportunity to make our lives count for the utmost in our service to the community, the state and the nation. We are not all destined to be leaders of men; some have talents of one kind and some of another, but each of us has a place in our democracy, each has a service to render, and to be efficient units in the commonwealth or the nation we require intellectual training and for this purpose education is provided by the state.

There are present in modern education two tendencies which lend emphasis to this view. The first is physical education. It has become a recognized fact that the best type of citizen is one who is physically as well as intellectually fit; and so the public schools are providing as part of their regular courses some features of physical training, and to such a marked degree is its importance recognized that it is even proposed that no student shall be permitted to graduate from a high school who is handicapped by a physical deficiency which can be remedied. The other tendency is represented by vocational training, whose object again is to enable the schools better to prepare their students for useful and productive citizenship. Vocational training, however, may be carried to excess, the time it requires tending to reduce that available for those cultural studies sometimes designated as the "Humanities." But it is at least reasonable to assume that these two tendencies, comparatively recent in their application to publicly supported educational institutions, find their purposes in the general plan for preparing for citizenship.

Young men and women, therefore, who have had the benefits of the educational advantages given by this school and the thousands of others like it throughout the country, owe it to the community, the state and the nation, to use the talents which have been here developed for the advantage of the democracy. Nor need this obligation in any way interfere with the pursuit of livelihood; for the man or woman who succeeds in business or in a profession, and who at the same time fully recognizes the obligations of citizenship, represents the very finest type of citizen; one who is almost certain to recognize the fact that as personal success increases so also does personal responsibility to one's fellow men.

There is one educational element which contributes largely to the best training for citizenship which unfortunately cannot be pro-

vided in public institutions. I refer to religious education; and need only to point back to the contribution which religion has made to the building of our nation to indicate its importance. Few of us believe that uniformity of religious faith and practice is necessary or even desirable, and since in our democracy religious freedom is an established principle, it is manifest that religious training cannot be included in the curricula of our public schools. The church and the synagogue must therefore supply this vital ingredient in the training of our young people, and it is an encouraging sign of the times that the churches are beginning fully to realize their obligation and by the adoption of graded courses in Bible schools, and by providing religious training on certain weekdays as well as on the Sabbath, are endeavoring to meet the obligation and to render more efficiently than in the past their service in the work of training for citizenship.

Education, as provided by school or church, these young people will soon learn to recognize as but the beginnings of a process that will continue through life. In the final analysis, the largest contribution made by scholastic training to the citizenship of the future, is that it prepares the mind to recognize values, to choose from several possible courses of action the one which will most surely lead to worthwhile achievement; to disregard or, if necessary, to combat wrong or ignoble tendencies either in one's self or in one's community. If, therefore, you would make your lives a credit to your training, you will begin at once to shape your course along those paths which lead, not necessarily to affluence, but certainly to service; for the highest achievement which a man or woman may attain is that of efficiently contributing to the welfare of the race, to make the world, as is often said, a better place in which to live. Your school has contributed to your mental and physical equipment to this end; your church has supplemented that contribution; you owe it to the community and the state which have made your education possible, that you shall make your lives count for what is best and noblest in the world.

13

THE WORK OF THE MINISTRY

(*Baccalaureate Sermon at Western Theological Seminary,
Pittsburgh, Pa.*)

REV. JAMES A. KELSO, D.D.

TEXT: "*Follow me and I shall make you fishers of men.*"
Matt. 3:19.

These words are significant for ministers, and especially for those who stand at the threshold of their ministerial careers. The summons, follow me, was not addressed by Jesus like many of his words, indiscriminately to the multitudes thronging about him, but was directed exclusively to two men whom the Saviour had selected for membership in the apostolic band. The two fishermen, Andrew and Simon Peter, were not strangers to Jesus when these words fell on their ears. They were old acquaintances, and had been among the very first to recognize the Messiah in Jesus of Nazareth. They had seen John the Baptist point to Jesus and had heard him exclaim, "Behold the Lamb of God." Then and there, without hesitation, at the very outset of the public ministry of Jesus, these humble Galilean fishermen had attached themselves to him, but only as casual followers. We find them as guests at the marriage feast at Cana of Galilee; we see them as they accompany the Master to the first Passover of his public ministry; we mark that on the return journey through the country of the Samaritans they had been eye-witnesses of that remarkable interview between the Son of man and the sinful Samaritan woman. In brief, they had been disciples of Jesus for the better part of a year; but their discipleship had been only occasional and casual. Their association with Jesus had been intermittent. They had continued to ply their trade, and had resorted to their recognized Teacher only as the demands of their regular calling permitted. But the day had come for a change and a promotion. The summons, follow me, is an imperative call to constant attendance upon the great Teacher. It is an exhortation to say farewell to their boats and their nets; it is a distinct intimation to these lowly fishermen that Jesus had selected them for membership in the apostolic band. Hereafter their net is to be cast, not into the waters of the Galilean lake, but into the sea of humanity to gather members for the Kingdom of God.

I. The words, follow me, suggest constant fellowship with Jesus as an essential condition of apostleship. The Oriental teacher of religion has always depended upon the influence of his personality on his pupils more largely than his western compeer. The two religious teachers, Buddha and Confucius, who have profoundly influenced the spiritual life of Asia, handed down their faith to succeeding generations through the medium of a group of men who had been thoroughly saturated with the aims and spirit of the leader by continued personal contact with him. Master and disciple lived together, had a common purse, and moved from place to place as a band with a determined purpose to spread and propagate their religious tenets. The dynamic of unbroken fellowship with such a master tends to make men conform to him in spirit, in aims, and in deeds. Direct fellowship with a great personality controls the character and minds of lesser men as absolutely as the mold determines the shape of the metal.

We of the West are inclined to depend upon external machinery and organization for the purpose of perpetuating the influence of a master teacher. A large university, or a huge tabernacle, or a magnificent cathedral must be erected before the richness of his knowledge can be transmitted to the masses, or the power of his personality can mold their characters. It is not a criticism but the statement of fact when we say that even the godliest of modern religious leaders, like Charles Haddon Spurgeon and Dwight L. Moody, were constrained to build a tabernacle and establish a school in order to conserve their influence and make it something more than evanescent.

Jesus, our Master and Lord, followed the Oriental custom. He built no synagogue or temple, established no library, erected no university; but summoned twelve men, not ignorant—as is commonly supposed, only unlearned in the technical matters of the Jewish religion of that day, and asked them to be his constant companions. Follow me, and I shall make you fishers of men. In these words we have a distinct intimation that Jesus planned to inject the leaven of his teachings into the civilization of the world and the various spheres of human activity by completely dominating the minds of these men and transforming their characters. In adopting this method, Jesus made use of a fundamental law of human nature; he recognized that association with a great outstanding personality is the most potent educative force in the world. He realized that if there were ever to be a race of Christlike men and women he must attach a group of disciples to himself and keep them, as it were, in the atmosphere of his spirit until their vision was cleared to see the goal of the Incarnation, until they had learned so as never

to forget that the Son of man had come into the world to seek and to save the lost.

Young brethren, we must subject ourselves to this same law. Is it our aim to be fishers of men, is it our ambition to become successful ministers of the gospel of Jesus Christ? Let us remember that the fundamental condition of success is constant association with Christ and an unbroken fellowship with his spirit.

Constant unbroken fellowship with Christ is a necessity for us, because the imitation of his character, his motives, and his methods is the great regulating principle of success in a ministerial career. If we sit at his feet only occasionally, if we read his words only at long intervals, we never can be close imitators; we can only follow him afar off, like one of these apostles did on the night he denied his Master.

II. The imitation of Christ. Of course, the imitation of Christ is a vast subject, and it is possible to note only two pertinent applications of this principle. (1) Note first the necessity of imitating Jesus Christ in the ruling motive of his earthly ministry. This motive was, as he himself puts it, "the glory of the Father." Many episodes show how he accomplished the task of showing forth the glory of his Father; how he shunned the admiration and applause of men; how he exhibited a disinterestedness that casts a spell over his contemporaries and evokes in our hearts profound reverence, because it is in a quality contrary to the natural inclination of the human heart. When the Jews marveled at his doctrine and teaching Jesus declined to take any credit to himself: My teaching is not mine, but his that sent me.

(2) The disinterestedness of Jesus. By contrasting the actions of Jesus on two different occasions we may see his disinterestedness set forth in a still more sublime fashion. On the night of Gethsemane, when the soldiers conducted by his enemies came to meet him, the sacred writer tells us he went forth to meet his doom courageously and without hesitation. Contrast this scene with one which took place in his early ministry when the sunshine of popular favor shone upon his path. The multitude had just been fed by him with the miraculous increase of the five barley loaves and two fishes. The popular verdict was: here is a man worthy of kingship. They were ready to force a crown upon his head. Contrary to all human inclinations, he betakes himself to the solitude of the mountains. Here is a man who goes forward to death, but flees from the acclamation of his countrymen.

This characteristic trait of disinterestedness which enabled Jesus to keep himself in the background, and to set the glory of the Father before man, is a quality which his modern apostles need to cultivate.

It is true that no sensible man will enter the ministry for the sake of an income or for the purpose of amassing money. While the inordinate love of money is the root of every kind of evil, it is not the only sin which may destroy the usefulness and influence of a minister. There are other forms of temptation which appeal most alluringly to members of the teaching order in the church of God. They are all the more dangerous because the world does not count them as sins, yet they sap the vitality and the power of a minister.

What are these insidious allurements to which I allude? They are the love of prominence, the love of popularity, the love of influence and of the praise of men. You will recall that these were the chief sins of the Pharisees, and they have continued to be the spiritual perils which have threatened religious teachers in every generation since the days of Christ. I counsel you: Be frank with yourselves, and question your hearts as to the motive which leads you to choose a particular field of labor, or dominates your ministry there, for "only at our own peril can we seek to make capital, and position, and name out of the things of God." Are you seeking to advance your own interests, or are you zealous to promote the glory of Christ's Father and our Father? Is it your ambition to build up your own reputation, or are you eager to build up the Kingdom of God? A frank answer to such questions will be a touchstone to determine whether you are following Jesus closely enough to catch the contagion of his disinterestedness.

In contemplating the disinterestedness of Jesus, let us remember we are dealing with a tremendous spiritual force. Canon Liddon, in one of his sermons, says: "Men are really awed by perfect disinterestedness, from its very unlikeness to what they see within themselves." Nations make haste to honor the leader who exhibits this quality in public life and service. By following Christ in his disinterestedness we may indeed become fishers of men.

III. Once more, if it is our burning desire to be successful ministers of Christ's Gospel, we must learn to imitate him in his method of winning followers. Of course this does not mean that we are to attempt to copy him in those details which were only accidental and due to the Oriental setting of his earthly ministry. We are to search for the controlling principle which determined his procedure in winning members for the Kingdom of God.

What may be termed the controlling spirit of his saving ministry may be summed up in a single phrase: it was intensely personal and individual. Professor Peabody, in his classic work, "Jesus Christ and the Social Question," has called our attention to "the fact that in the relation of Jesus to the poor he deals almost exclusively with individuals." It is true that on two occasions he fed the multitudes because he had compassion on them, and would not send them

away fasting, lest haply they faint in the way (Matt. 15:32). Yet it is to be emphasized that this is the exception and not the rule, and the authority who has just been quoted sums up the facts of the Gospel narrative when he writes of Christ's dealings with the poor and sick: "His compassion for the beggars, the blind, the poor, the sick, is almost invariably an individualized, painstaking pity, with special adaptation to each separate case." Here we have the key. When one turns to the higher spiritual sphere and wishes to learn the method which Jesus employed in regenerating the hearts of those who had erred and gone astray, and how he imparted consolation to the sorrowing and broken-hearted, he will find that the secret of his power lies in his approach to each case separately. The method of Jesus was intensely personal and individual. It is true that the Saviour loved the entire human race, and when he offered himself on Calvary, he died for the whole race, yet his atonement would not be of much value unless it had its personal implications. The love of Christ would never have become the constraining power which it has been if it had been diffused like the ether and never focused on an individual heart; and if his sympathy and tenderness had not been extended to the individual Jesus would never have won the allegiance of the multitudes who have rendered him worship or of the martyrs who have been willing to follow him to death, if they had not felt that he loved them personally and individually.

In this connection I believe I am touching a burning issue of the day. The church and ministers are in danger of forgetting their Lord's method, misled by the modern emphasis on organization and machinery as well as by a school of thought which makes Jesus out to be a leader in social reform. The attempt has been made to mislead the people into thinking that Jesus was an agitator and that he inaugurated a social movement. This is a false view. His methods of work were almost exclusively personal. While he proclaimed great recreative ideas and the underlying principles of the spiritual life, yet he dealt with individual men and women whom he taught and influenced. A recent writer has remarked: "His life was a story, not of a great social movement or general agitation, but of personal incident, of conversations with single men and women whom he spent his time helping and teaching." We are tempted to put our dependence on organization and to rely on machinery to win members for the church. We depersonalize or impersonalize our method. Between us and the men whom we seek to win there comes the barrier of an impersonal organization. We think we are increasing our powers, we may be lessening them. It is not necessary for us to depreciate the value of material equipment or organization to get back to Christ's method, it is only need-

ful for us to see them in their true relations and proper proportions. Imitate Jesus in this particular, young gentlemen, and you will become fishers of men.

"Follow me," expresses a condition: I shall make you fishers of men is the promise of achievement. I do not think that the use of these words by Jesus was accidental. In employing them he intended to convey to these two men the great fact of the continuity of life; that membership in the apostolic band would demand the same manly virtues which they had exercised in their previous occupation. With us ordinarily fishing is considered a recreation, and we speak of a fisherman with a smile and pleasantry. Read a book like Kipling's "Captains Courageous," which portrays the life of our Gloucester fishermen off the Banks, and you will discover that these men possess the sterling qualities of perseverance, courage, self-denial, self-control and, above all, of faith. They are accustomed to long hours of toil and hardship. Not a year passes without a long roll of those who have sacrificed their lives and found a watery grave in order that the inhabitants of our cities may have food. Andrew and Simon Peter were fishermen of this type. Jesus intended that they as apostles should exercise the same heroic qualities that they had manifested in their boats on Lake Tiberias.

Young gentlemen, remember that Jesus has not cut the continuity of your lives. The call which you have received to the ministry does not mean that you need the strong manly qualities less than you would have in case you had taken up a secular occupation. You will need them more. It made a deeper demand on faith and courage for Peter to preach the Gospel in the center of Græco-Roman civilization, in the face of Jewish opposition and Roman persecution, than it took to cast the net into the waters of Lake Tiberias on a stormy night. Rest assured that the demands upon your great qualities of soul will be severer than if you had elected to go into business, or follow one of the other professions. Let this not discourage or appall you. But let it cheer your hearts to remember that with the great Master's call there goes one of his sure promises: I shall make you fishers of men. Remember the words spoken to a leader of God's people on the eve of a desperate undertaking: "As I was with Moses, so I will be with thee; I will not fail thee, nor forsake thee."

14

CHOSEN OF CHRIST

(Baccalaureate Sermon)

REV. MINOT C. MORGAN, D.D.

TEXT: "*Ye did not choose me, but I chose you and appointed you, that ye should go and bear fruit and that your fruit should abide.*" John 15:16.

I know of no conception of our lifework that so dignifies and glorifies it as the realization that we have been chosen for it, divinely chosen. Horace Bushnell preached a great sermon a good many years ago on the theme, "Every man's life a plan of God," and in illustration of it, he points us to a heathen emperor, Cyrus, King of Persia, of whom God says: "I have guided thee though thou hast not known me." Even Cyrus had his God-chosen place in the history of redemption and if Cyrus had, then surely you and I have who believe in God and seek to do his will.

I am compelled to believe this and I rejoice to believe it. I cannot imagine a purposeless God. If there is a God, surely he must be in every single act. I cannot think of an immortal soul coming to God and saying, "Lord God and Father of Jesus Christ, why did you create me, why did you breathe into me the breath of life so that I became a living soul?" and hear the great God, our Creator, say: "Well, really, I had nothing in mind at all." Nothing in mind beyond your birth, no thought for the future? No thought for the destiny of an immortal soul? Why, such a conception of God would be next to blasphemy. I cannot but believe that God had some wise and holy and loving purpose every time he performed that mighty and solemn act of calling into being a new life that is to be eternal.

And this especially if God is the Father of that child who is made in his own image. God has wonderful revelations of himself to make to every man that becomes a father. I thought I knew as a boy what it meant to call God my Father. It gladdened my heart to be able to say, "Our Father who art in heaven," but when God gave me the joy and honor of becoming a father myself, I found depths of love and power and tenderness in that and that I hadn't fathomed before. And God is my Father, is he? Ah, then I know, just because he is a Father that he has a gracious loving plan for me and for every child of his. And because he is all wise and

because he can see the end from the beginning, I am confident that the plan for my life lies in the Father's mind complete. It is no tax upon my faith, therefore, to believe with Paul that "God chose us in Christ before the foundation of the world that we should be holy and without blemish before him in love." I could not believe the contrary.

And I am doubly sure that it is true when I hear him say "through whom God has made his supreme revelation of himself to the world," Jesus Christ our Lord—"Ye did not choose me, but I chose you and appointed you for special service."

Now this was true of the eleven men to whom Jesus spoke in a special degree, of course. He had selected them from a larger group of his followers for the privileges of special intimacy and training in order that they might fulfill a special ministry. He appointed them, he says, that they should go and bear fruit and that their fruit should abide.

Just as truly has he chosen you and me and every one of his disciples. He has not chosen you to do Peter's work or John's work or Andrew's work. In the nature of things, no one can take their place or supplant them any more than they can Paul and Barnabas, for the Holy Spirit said: "Separate me Barnabas and Paul for the work whereunto I have called them." But he has chosen you to do your work, the work which he had in mind for you when he brought you into being and long before that when he chose you in Christ before the foundation of the world.

Oh, you say, that may all be true, but how am I to know what special work he has for me to do? If I knew the mind of God all would be clear, but I do not. No man hath seen God at any time. His thoughts are not as our thoughts.

Let me say in answer to this query that it would be irrational and unbelievable that God should have a special work in the world which I can do that he should then choose me to do the work and then proceed to keep me in utter ignorance regarding it.

Would I treat a boy of mine that way? Suppose, for example, I want him to go to college as a part of my plan for his life, in order that whatever his calling may be, he may be better fitted for it by reason of his having a good education. I will somehow let him know. I may say it to him with point blank explicitness or I may prefer to lead him to come to that conclusion himself. I state the case to him or put him in the way of getting his data from others, and then should expect to hear him say: "Father, I have thought about the thing a lot, and if you will let me, I want to go to college." But in either case I don't keep him in doubt what my wish for him is.

So, I am convinced, God deals with us. Sometimes he gives us

explicit commands, as we find them in Holy Writ. But sometimes he follows the other method, the one which ordinarily is more effective in the building of character. To prophets he often spoke directly, through some supernatural vision he called them sometimes to explicit duties. So the voice from heaven summons Saul of Tarsus, but with us to-day, though he is the same yesterday, to-day and forever, and though we put no limitations upon his direct supernatural revelation, of his grace and power, yet usually but no less certainly, he leads by providential guidance of our lives to the special service which he wishes us to perform. Sometimes the way may seem dark, I grant you, and sometimes in consequence, we may be in doubt regarding the path we are following and wonder whether it is his choosing. But if, using all the means which he has placed at our disposal, we prayerfully seek the path and follow it, there can be no doubt whatever but that the time will come when either in this world or the next we shall see that our life work was his choosing. The plan that we sometimes haltingly adopted was his who says, "Ye did not choose me but I chose you and appointed you," and we shall some day have the joy of hearing him say, "Well done, good and faithful servant, enter thou into the joy of thy Lord."

Can I say more to impress you with the vital importance of finding out for what special service Christ has chosen you, you boys who have just finished your academic course. You can bear some fruit, no doubt, without a college training, but he wants you to bear much fruit. A graduate of an agricultural school is a better farmer than one who is ignorant of modern scientific methods. He can raise a bigger percentage of wheat or corn per acre than an ignorant man who does his work blindly.

And so whatever be your calling, knowledge and training will help you to fulfill it. I once heard John G. Paton, the veteran missionary to the New Hebrides say to a group of Princeton students who were a bit restive about the delay of a theological education and who wanted to get at their life work more quickly, "Young men, do not feel that you are wasting time here, studying Hebrew and Greek and Church History, etc., which you feel may not be of practical value in training the ignorant people of foreign lands. Let me tell you out of my own experience in the New Hebrides that you will need every bit of equipment which diversified study can give you for the work of the Master in the foreign field."

So unless as he may in some particular case providentially show the contrary, I believe without any question that God wants us to have the best possible training for life work and that for you boys, graduating from the academy, means a college education.

And so with you young men who have just completed your col-

lege course, I urge you before you definitely decide what your life work is to be, to consider first of all the claims of the Christian ministry. If you haven't decided this matter yet, or even if you have decided to take up some other form of work, I beseech you earnestly to consider or reconsider the whole question on your knees to-night. I once heard Robert E. Speer remark that he knew of no calling in life which enabled a man more fully to focus all his powers upon the work of the Lord.

Remember it is Christ who has chosen you and ask yourself the question what would the one who laid down his life for the salvation of the world probably want me to do.

I congratulate you also who have completed your theological course. You have already decided to give yourselves to the ministry. I rejoice when I think what lies before you. It is not easy work always, but you would be ashamed to have anything less than a man's job. It is not lucrative work. You haven't chosen it because you foolishly think there is money in it. Its payments are chiefly in the coin of heaven. You have chosen it for the joy of serving him who for the joy that was set before him endured the cross, despising the shame. Yours is the honor of having part in His redemptive work for sinful man.

15

THE ARROW BEYOND THEE

REV. JOHN GRIER HIBBEN, PH.D., LL.D.

President of Princeton University

TEXT: "*And I will shoot three arrows on the side thereof, as though I shot at a mark. And, behold, I will send the lad saying, Go, find the arrows. If I say this unto the lad, Behold, the arrows are on this side of thee: take them and come; for there is peace to thee and no hurt, as the Lord liveth. But if I say thus unto the boy, Behold, the arrows are beyond thee: go thy way: for the Lord hath sent thee away.*" I Samuel 20: 20, 21, 22.

This picturesque scene, rich in oriental imagery, I have taken from the familiar Old Testament story of the life of David. You remember that the king, Saul, because of envy, had shown in many ways his rising anger towards David. Always, however, his son Jonathan stood between his father and David, as one willing even to sacrifice himself in order to save his dearly beloved friend. On this occasion there was reason to believe that Saul had yielded to his lower nature and was planning to kill David. And therefore it was proposed by Jonathan that David should hide behind a great rock in the field adjoining the King's palace, and that he himself would go out and pretend to shoot at a mark with the understanding that if he should call out to the young boy accompanying him that the arrow had fallen beyond the place where David was concealed, it was to be a sign unto him that the King was seeking his life.

And so to-day I see in my mind an arrow which flieth beyond you, the symbol of a danger seriously threatening your lives also—I have particularly in mind the danger of a loss to you of something of incalculable value. It is not the danger of missing something which you have never experienced, but of losing that which you have already possessed. That possession you shared in common with us all during the years of 1917 and 1918. There came to you then a peculiar elevation of spirit, when the world suddenly awakened to a realization that there was a cause to defend challenging one's loyalty and commanding one's devotion, and that there was something to believe in, something to fight for and something even to die for. There was no one of us who failed to experience this moral and spiritual exhilaration. In those days we lived on the

high places of the earth and saw the vision and dreamed the dream of a new order of things in the world. The words, "Duty, Sacrifice, Service," were often on our lips and constantly in our thoughts. More than that they were actually illustrated in the lives of most of the men now before me. The cause itself has been vindicated by arms, but its ideals have not been realized as yet in the days of peace. Too soon we are tempted to forget past allegiance and past loyalty.

We had hoped that the results of the war would be wholly beneficent, and that in the new world, so dearly bought, it would be easier for one to do that which was right and that every circumstance and condition of life would be conducive to a nobler mode of living, to a glorified view of duty and of opportunity, and to a wider scope for a manifestation of that which is the highest in man.

Instead of the fulfillment of this dream we have come to feel the deadening effect of a violent reaction. We have allowed ourselves to sink to lower levels of aspiration and endeavor. About us is a world of confusion and turmoil, and under the spell of a general moral laxity, we are groping in the dark for the ray of light which we have not yet discovered.

In the industrial world there is under-production, restless discontent and unscrupulous profiteering. The high cost of living is not combated with thrift, but rather aggravated by reckless extravagance.

In matters of finance there is an inflation, not only of currency and credit, but of wild projects and enterprises which lack all substance of sanity and reason.

As regards our philosophy of life, the splendid idealism of yesterday has given place to the crude materialism of to-day. Self-interest and self-indulgence have suddenly asserted themselves. The personal problem of life is put by many in the following terms: "How can I get the most for myself out of the present disturbed circumstance of the world?" And not, "How can I help to recreate the world to a fuller and better life?" The very world itself has grown smaller in our minds since the fall of 1918. We have become cowardly in the face of evident responsibility and there are many who are quite ready to limit our national obligations to the shores of the Atlantic and Pacific and selfishly to say to all peoples of the world, "Henceforth we are determined to live unto ourselves."

In our social relations we are weakly allowing ourselves to be ruled by the Goddess of Folly, slaves in her domain to the fashion of the hour. The modern dress, the modern dance and the modern music and modern manners of to-day are symptoms that indicate that somehow in this age we have lost our bearings and that the old values of life, once so highly prized, have been forgotten. There is

the danger of a lessening if not a loss of the old-time reverence for womanhood. There is no longer an aura of mystery about the young woman of to-day, a mystery at once her defense and her glory; and whenever in the history of the race this divine prerogative of womanhood is lightly regarded or recklessly scorned, it has always proved a symptom of decadence far-reaching and disastrous. Every age of moral and spiritual progress in the history of any people has always been an age of chivalry, in which womanhood has been not only respected but revered. To-day our illusions seem to be gone; everything is obvious; no word is left unsaid and no veil drawn.

What is the meaning of all this? This confusion of distinctions and standards in our industrial, social and political life? Is it to be explained merely by the suggestion that it is a natural reaction due to the great war? The war may explain, but it does not excuse nor extenuate it. Suppose the war is the chief cause of the selfishness and extravagance, the foolishness and recklessness of our life of to-day. This is no reason for us to accept the present situation without a protest against it, or a determined effort to improve it. The flying arrow which I have in mind as a symbol of danger to you, and the greatest danger that can confront your life, is that you may remain complacent and content before the present order of things. Conformity to things as they are always marks the path of least resistance. It is perhaps the most comfortable way to go, but at the same time it is the most cowardly and unworthy.

This year marks the three hundredth anniversary of the landing of the Pilgrim Fathers. We would perhaps not care to reinstate their austerity of manners in our present day and generation, but we indeed could accept with advantage somewhat of the austerity of their morals. We should not allow ourselves to forget that the stern stuff of which they were made enabled us to become a free and self-reliant people; and let us also remember that this first great adventure on American soil was a moral and spiritual one. Our fathers came to these shores in order that they might worship God in freedom and lead their lives to his glory in enduring faith and persistent endeavor.

The very helplessness of the world to-day is in itself a repudiation of that self-sufficient and self-confident view of life that the world in its progressive development has outgrown the need of religion. It is religion which gives to the world what it now most needs, a standard of right living, a cause to maintain and defend, a leader to follow, and a law to obey—the Christ law of service and of sacrifice. The world needs men who believe in something greater than themselves, and have the courage to live their lives according to this belief. The secret of power you will discover within your own soul. If you are to bring new life and healing to the world,

your own spirit must be quickened anew. There must be a shrine somewhere in your heart, some secret place where you may set up an altar of sacrifice, to which you can bring as an offering yourself and all your powers, some holy of holies within your own being, where in the moods which represent the best that is in you, God can reveal himself and you can hear and heed his call.

16

PRESSING TOWARD THE MARK

(Baccalaureate Sermon)

REV. ROBERT F. COYLE, D.D.

TEXT: "*Brethren, I count not myself to have apprehended; but this one thing I do, forgetting those things which are behind, and reaching forth unto those things which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus.*" Phil. 3:13.

There is nothing superfluous here, no padding, nothing put in merely to fill up, not an unnecessary word. The whole passage is eighteen karat gold. Its application to life cannot be mistaken. It fits all the way along from youth to age, fits all around the horizon, and bears practically and with telling force upon every calling to which men and women may choose to give themselves. If you want to know how to be successful, how to make your years count, how to clear a space for yourselves in the world, here is the program. If you want to know how to rear the noblest building of achievement, here is the plan, and here are the specifications: Never be satisfied with present attainments, never putter, do one thing with all your might, forget a great deal, reach forward like a racer bounding toward the goal, and press toward the mark you have set with all the energies of your soul. There you have it.

And I want you to notice who it is that is speaking. An immense deal depends on who it is that says a thing. This is an old man who is talking, or writing, here, and he is not giving advice to somebody else, but telling what he himself feels and what he himself does. See where he is and the point to which he has come. He is in a Roman prison and the end of his career is just a little way ahead. But he has no thought of being laid upon the shelf, no thought of giving up the battle, no thought of ringing the curtain down, of getting away out of sight and leaving the stage to other actors. It is most unusual.

And so Paul's case comes to us with not a little surprise. It is so out of the ordinary, so unlikely that a man bowed with years, shut up within stone walls, his earthly race almost run, should write words like these, "I count not myself to have apprehended," "This one thing I do," "I forget the things behind," "I reach forth unto

those things which are before," "I press toward the mark." I repeat, it is so unlikely that an old man in jail should express himself in that fashion. The charge of the Light Brigade at Balaklava was not according to rule or rote or precedent, but it happened. That a dreaming, vision-seeing girl, called Joan of Arc, should have put on male attire, armed herself like a warrior and led the soldiers of France to many a victory against the English, bears on its face the semblance of legend, but she did it. That Sir Henry Havelock, in the face of infinite odds, with his little handful of two thousand men, should have fought eight victorious battles in India, when he was outnumbered twenty to one, reads like a fairy story, but he did it. That Dr. Sun, the Oriental statesman and founder of the Chinese Republic, should have declined the presidency of the new nation and surrendered what must have been a very natural ambition seems almost unbelievable, but he did it. That Abraham Lincoln should have been cut off at the very birth of the new nation, which by his wisdom and steadfastness he gave to the world, is something that never would have entered into any human program, but it came to pass.

And so when we turn the pages of history we find that truth is stranger than fiction, and the things that have really happened are a thousand times more marvelous than any romancer could have ever conceived of. It is hardly a sign of large sanity and level-headedness to be skeptical about the improbable, for the annals of the past are stocked with heroisms and tragedies and occurrences so unlikely that no Arabian Nights story teller could ever have invented them.

I. Now first of all let me ask you to note at the very heart of these words the old hero's purpose: "This one thing I do." No scattering, no diffusiveness, no puttering about, no dabbling here and there, but concentration. That is what wins. Digression is a crooked road and it always leads to defeat. Mere spreadth is weakness. Fog drives no mill. The mist that hangs over the hills propels no factory wheels. It is the mountain stream, narrowed into a definite channel that makes the machinery move and does things. If you ask me why the majority of men are failures, why they are crowded to the wall, or left behind in the race of life, I answer, not because they are criminals, not because that they are bad, but because they are fools; not because they deliberately sought the land of nobodyism, but because they drifted into it as flotsam on the sea drifts upon any shore; not because they intentionally set fooldom before them as a goal to be aimed at, but simply floated down upon its coasts because they had no stiff and wise and commanding purpose.

I have never yet heard of a man, in the church or out of the

church, in religion or in life, who ever accomplished anything worth notice without singleness of purpose, who did not mass his energies, focalize his powers and move straight and steadily on toward a definite goal. Don't imagine you can hit the bull's eye if you put half a dozen guns to your shoulder and fill them with pigeon shot. You may make a noise and produce something of a smoke, but there will be no execution, and you will go home with an empty game basket.

Every once in a while some man who was never heard of before comes out into a blaze of flame; his picture is sought for; the papers write him up; he is the talk of a continent, and the world rubs its eyes and wonders how it happened. But there is no wonder about it at all. It is as natural as that effect should follow cause. Behind that man there has been a quiet, a dominating purpose. Behind that man was Paul's "This one thing I do." All the time, year after year, he was gathering strength, accumulating power, putting away reserves, adding to his resources, and one day the opportunity came, he drew upon that which he had stored up, and stepped out into the sunlight of a nation.

II. A word now as to our old hero's program: "Forgetting those things which are behind." I suppose he had in mind particularly his early persecution of the church when his hands were red with the blood of the Christians and his heart flamed with hatred at the name of Jesus. It was a bad chapter in his life, and it would be strange if the recollection of it had not pierced him with many a regret. Then there were other mistakes, other blunders, other sins, along his backward track. A man of his intense and passionate nature never does and never can keep in the middle of the road. He is bound to go too far here and too far there. But why brood over the shattered porcelain which you cannot mend? Why make yourself miserable and unfit for the duties of to-day and to-morrow by morbid memories of those things which are behind?

Whether our past is as long as Paul's, or whether it is that of middle age, or that of youth, the very best thing we can do is to forget the most of it. If I failed yesterday and made a fool of myself, why should I add the chagrin and humiliation and shame of it on to the burdens of to-day? Better throw the useless luggage overboard. Better lighten up the ship. It is poor business weighting ourselves down with the old lumber of times that are fled. No man can do his best, or do much of anything, who is held back by the drag of painful recollections. The eagle with a weight tied to its wings cannot fly very far toward the stars.

What I am now saying can be applied very broadly and should be. Our feuds, our personal animosities, our dislikes sometimes amounting almost to hatreds, our bitter misunderstandings until

men and women who sit down at the same Lord's table will not speak to each other, would it not be a great and brave thing to forget them and let oblivion swallow them up forever. Somebody has wronged you; he has tried to besmirch your character, he has endeavored to thrust a poisoned shaft of malice into your reputation, and if there is anything more wicked than that I do not know what it is. But if you are to rise to the full stature of a man in Christ Jesus you will forget it.

This is the age of the automobile and wireless telegraph. The world is moving, and progressive people will forget the things behind and move with it. The thing that made Paul what he was, and the Reformers what they were, and our Puritan and Covenanter ancestors what they were, was cutting the tether that bound them to old traditions and forgetting the things that were behind. This was Paul's program and wise will it be for us if we make it ours and hold it before us in the grip of a mighty purpose. Men are weak, churches are inefficient, institutions and enterprises of all sorts stumble along incompetently and unsuccessfully, because they have no adequate plans.

III. I pass now for a final sentence or two to our old hero's prize. He sees the runner in the race course as he had seen him many a time in the athletic sports of his day. His eye is on the goal yonder and on nothing else. He looks neither to the right nor to the left; casts not a glance upon his friends along the track; much less does he turn his head about to see what is behind, or how far he has come, or what other runners are at his heels, but presses, presses toward the mark for the prize with all the massed energies of his being. That is the picture, and it suggests earnestness at white heat, supreme effort and supreme determination. "I press, I press toward the mark," not for any fading laurel wreath, not for any trinket of gold or silver, not for any applause of an hour and the hand clapping of the multitude, "but for the prize of the high calling of God in Christ Jesus." Something worth having: the gold of a holy character, the incorruptible diadem of a redeemed and God-filled manhood—that was what this heroic soul was after, and he was after it within dungeon walls, on stormy seas, before sanhedrims, in the arena fighting with wild beasts, in stonings, in shipwreckings, in hunger and thirst and nakedness and in all the perils of his tremendously strenuous life. This prize of his high calling of God threw everything else into eclipse, made everything else seem small and mean and insignificant, and to gain it he marshalled all his abilities, as a captain does his soldiers, and directed them to one point.

The prize he sought was, it is, it always will be the highest, it is the supreme, there is nothing beyond, and man was made for

the highest, and he is never anything but a poor, crippled human being until he puts all his powers upon the stretch to win it. If we have taken the precaution to make Paul's dominating purpose, and Paul's clear-cut program and Paul's peerless prize ours, then no matter how the storms may beat, no matter what vicissitudes may enter into our experience, we shall be able to say as we stand on the border land, "I have fought a good fight, I have finished my course, I have kept the faith. The best is to come. Henceforth the crown and the glory and the eternal triumph."

17

FOLLOWING A VISION

(Baccalaureate Sermon)

REV. G. B. F. HALLOCK, D.D.

TEXT: "*Whereupon, O king Agrippa, I was not disobedient unto the heavenly vision.*" Acts 26:19.

In his celebrated defence before Agrippa, Paul recounts the circumstances of a vision he had on the way to Damascus. He saw a person and he heard a voice. Ever since the memory of both had been an abiding influence in his life. He makes it especially plain that it was Christ he saw, and Christ's voice that he heard. "And I said, Who art thou, Lord? And he said, I am Jesus whom thou persecutest. But rise, and stand upon thy feet; for I have appeared unto thee for this purpose, to make thee a minister and a witness both of these things which thou hast seen, and of those things in the which I will appear unto thee; delivering thee from the people and from the Gentiles, unto whom now I send thee, to open their eyes, and to turn them from darkness to light and from the power of Satan unto God, that they may receive forgiveness of sins, and inheritance among all them which are sanctified by faith that is in me. Whereupon," he adds, "O king Agrippa, I was not disobedient unto the heavenly vision."

From that day Saul became Paul, and his was a changed and most successful life. Having met the Saviour, having heard his message, having seen the great possibilities of good open before him, his soul was awakened to high things, and he began a course of obedience to a heavenly vision which led him on—ever on. That was the secret of his success in the mightiest work for Christ and the world that has probably ever been accomplished by man—except that of the Divine Man, our Saviour. We might even say that it was this fact of following a vision which inspired Christ himself; for we are told that it was "for the joy set before him" he "endured the cross, despising the shame." He too was following a vision. It was of a redeemed world.

Now, it is a fact that we all have our visions. To every human being there comes once and again the outlines of an oft-recurring vision. Our attitude toward that vision makes us or mars us. Both in things temporal and in things spiritual our success depends in

no small degree upon our obedience to the vision. The same secret rules our lives in two realms—both on the side God-ward and the side world-ward.

I. Let us notice the influence of following a vision upon our world-ward destiny.

There never yet was a strong man, and there never will be a strong one, who has not followed after a vision. The boy on the seashore watches the ships pass by, then paces the shore proudly, seeing in a vision himself the master of a gallant craft. By and by he goes to sea and the inspiration of that vision enables him to bear the hardships of his trade and rise through the various grades till his vision is realized.

A lady met a tiny urchin who boasted of being in business. He was office boy to a lawyer and made \$1.50 a week. He thought that a great deal of money. But when asked if he intended to remain an office boy he scornfully replied in the negative and announced that he would be a judge. He had his vision, and in it he saw a court-room and on the bench a judge whose face was his.

The difference between the boy who goes to sea a cook and dies a captain and the one who dies a sailor before the mast,—between the boy who starts an office boy and dies a judge and the one who dies a janitor, is just the difference between the one who follows a vision and the one who does not. History is full of the successes of those men who have followed a vision.

Balzac's father tried to discourage his son from the pursuit of literature. "Do you know," said he, "that in literature a man must be either a king or a beggar?" But the boy had seen his vision, and replied, "Very well, I will be a king." His parents left him to his fate in a garret. For ten years he fought terrible battles with hardship and poverty, but won a great victory at last.

At fifty-five years of age Sir Walter Scott owed more than six hundred thousand dollars. Then he began to follow a vision. He determined that every dollar should be paid. This definite resolution gave confidence and inspiration to every faculty he possessed. Every nerve and fibre seemed to say, "That debt must be paid." Every drop of blood caught the inspiration, and rushed to the brain to add its weight of force to the power that wielded the pen. And the debt was paid. In his diary he wrote: "I have suffered terribly and often wished that I could lie down and sleep without waking. But I will fight it out if I can." He did fight it out, and in following that vision made his name and fame immortal.

William Lloyd Garrison had a vision. It was of liberty for the slaves. In the very first issue of his paper, "The Liberator," he wrote these words: "I am in earnest. I will not equivocate. I will not excuse. I will not retreat a single inch; and I will be heard."

General Grant had a vision. It was of victory, and that speedily. When he took command of the Northern armies the Confederates seemed as by intuition to know that their doom was sealed. "On to Richmond!" was the watchword. Old commanders shook their heads; but the silent man with the iron will, who never knew when he was beaten, swerved not a hair's breadth from his purpose until Lee surrendered his sword at Appomattox.

Our visions are prophesies of our destinies. It is the quality of the vision we follow that determines the true success or failure of any life. A man can aspire to be the best jockey, the best ward politician, the best gambler or the most cunning cheat. And he may rise to be eminent in his calling! But as compared with other men, his greatest height will be below the level of the failure of him who chooses an honest occupation. As is a man's vision so shall his life be. The vision of an avaricious youth is an old man with a bag of gold in his arms. The vision of the ambitious youth is a seat in Congress or on the bench, without regard to how he gets there. The vision of the self-indulgent youth is "a good time coming" when he will have plenty of money and nothing to do. There are people whose vision takes them no higher than a desire to dress better than their neighbors and live in better houses and run bigger automobiles. I am tempted to believe that some could be found in this country as frivolous as was the Empress Anne, of Russia, who assembled the geniuses of her empire to build a palace—of snow! More than true is that saying of Disraeli: "A person who does not look up will look down, and the spirit that does not soar is destined perhaps to grovel." Look upward. Look upward and you will live upward. Live upward and you will lift upward.

Some may wonder why it is that the following of a vision has so much to do with success in life.

1. One reason is because it gives such definiteness to aim. There is something to go for. The wind never blows fair for that sailor who knows not for what port he is bound. Many a life goes to waste and ruin simply because like an abandoned and drifting vessel no guiding purpose directs its course. An aimless life is predoomed to failure; but the man who is not disobedient to his vision has a definite and destined aim which will bring him to some desired haven.

2. Another reason is that the inspiration of a vision gives persistence, pluck and tenacity. He who does not tire tires adversity, and perseverance in the long run wins. "I go through," is the clan motto on the coat of arms of a Scotch family I know. Success in most things depends on "going through"—on knowing how long it takes to succeed and sticking to it. The man who follows a vision

knows not how to beat a retreat. He presses toward the mark. And he arrives there by and by.

3. Still another fact is this, That the sight of his vision creates in the man who follows it an almost unquenchable enthusiasm. And what are hardships and ridicule and persecution and toil and sickness and difficulties to a soul throbbing with an overmastering enthusiasm?

Thus far we have noticed this law of the influence of visions mostly on the world-ward side; but even more noticeably does it apply to things spiritual and eternal.

II. Let us now consider for a little the influence of obedience to visions upon our heaven-ward destiny. "Whereupon, O king Agrippa, I was not disobedient unto the heavenly vision."

We know perfectly well what Paul's vision was. It was a sight of Christ. It was a glimpse of his glory. It was a conception of his character. It was a call to his service. It was of a commission to open blind eyes, to turn men from darkness to light, and from the power of Satan unto God, that they might receive forgiveness of sins and inheritance among all them that are sanctified. "Whereupon," he says, "O king Agrippa, I was not disobedient unto the heavenly vision." Paul began at once to follow his vision; and he continued to follow it to the end of his days, and we know where it led him. He is by common consent called the Great Apostle; for "he labored more abundantly than they all," and his life was crowned with most abundant success.

Now that is what following a vision will do for every one of us. And we all have our visions. This privilege is not one that came to Paul alone. Our visions are given us also to draw us upwards to a higher life. The dreams of nobleness and beauty that come to our souls are glimpses of the heavenly life, granted to show us what we ought to be. They are intimations, too, of the possibilities of attainment that lie within us.

But let us not forget that our visions are not given us merely to be gazed at in wonder or enjoyed as a kind of rapture. They are to be wrought out into life. That is what Paul did with his vision. "Wherefore, O king Agrippa, I was not disobedient unto the heavenly vision." He immediately began to try to copy the vision into life. So with us—we should strive to realize and make practical every glimpse we get of spiritual loveliness. The trouble with too many of us is that we allow the heavenly visions to glow in our minds and thrill us with their beauty for the moment, and then fade away, while we go on in the old paths, doing the old things and making no effort toward working into realities the glorious inspirations God sends. When Raphael was once asked how he

painted his wonderful pictures, he answered, "I dream dreams, and I see visions, and then I paint my dreams and my visions." We all of us have our dreams and our visions, but the trouble with us is that too often we do not paint them anywhere. If we would only seize them and put them into form that can be kept and held, as Raphael did, as Paul did, then their beauty would bless the world. This then should be our aim, like Paul to follow our vision,—to work it out into life.

What are the outlines of some of these visions that come to us?

Very well do you know what they are like. One morning you opened your Bible and began reverently to read its sacred words, and suddenly you came upon these: "Blessed are the pure in heart." And you had a vision. It was of a fair and lovely soul without the taint or blemish of any evil lust; and you said to yourself: "I would like to be like that." Did you begin to be obedient to your heavenly vision? You were like Paul if you did.

Another time in the quiet of an evening hour you read such words as these: "Blessed are the poor in spirit"; "Blessed are the meek"; "Thou shalt love the Lord thy God with all thy heart"; "Be anxious for nothing"; "Seek first the kingdom of God and his righteousness"; "Be ye tender-hearted, forgiving one another"; "Love your enemies." Again you had a vision. It was of a soul in harmony with God; with his purpose, his character, his spirit, and you said to yourself: "I would like to live like that." Well, did you begin to be obedient to the heavenly vision? You were like Paul if you did.

By and by you read the Gospels through. Indeed you read them over and over again; and in them you became acquainted with a Character—it was of One who said, "Come unto me all ye that labor and are heavy laden," who said, "Learn of me, for I am meek and lowly in heart," of One who was always kind and gentle and approachable, who was loved of children, who was listened to by the common people gladly, who healed the sick and comforted the sorrowing, who "went about doing good." Still again you had a vision. You had a glimpse of spiritual loveliness such as never greeted the eyes of your soul before. Do you know it was the very same vision Paul had out there on the way to Damascus? Has it affected you as it did him? "Whereupon, O king Agrippa, I was not disobedient unto the heavenly vision." All the usefulness and beauty of character and growth in grace of that mighty man of God came from following that vision. Are you following it to-day?

Many times you have had that vision freshened up in your mind. Maybe it was at some hour upon your knees in prayer. Maybe it was as you entered God's house and had your soul wafted toward heaven on the wings of some sweet song or anthem of praise.

Maybe it was as the spoken word came from the voice of God's servant and you saw new spiritual possibilities opening before you and felt the thrill of holy aspiration. Maybe it was as you sat at the table of the Lord in sweet fellowship with him. It may have been in the kind act you did for some sinning or needy or troubled one of earth. Each time you saw the vision anew. Are you following it to-day? It is a transforming vision. It will gradually make you over into the image of God. It will lift us each above the false and the frail. It will help us live above the world while in the world. It will polish and plume us for glory, honor and immortality at God's right hand.

But perhaps among us are not a few who will say, "Yes, very well do I know what that vision is. I once had it, and it thrilled my very being for a time. But I fear it has been lost to me now. Time has defaced it and repeated sins have disfigured it and it is a very dim shadow to me now; what I wish to know is if there is any way of restoring my lost vision?" In a parable I will answer.

In the gallery at Bergamo there is a fascinating picture of the Virgin Mother and the Holy Child, by Raphael. That picture has a history. When Napoleon the Great was conquering Italy, Milan fell before him, and with it Bergamo. Napoleon was taking all the rare and precious pictures and sending them to adorn Paris. Lest this picture should be seized and lost to Italy, some one painted on its face a coarse and ugly picture, which, of course, Napoleon, not knowing of the treasure underneath, did not desire. When he was dethroned the rifled pictures were sent back to Bergamo. Among them hung this treasure of Raphael; but, in the painter's hurry there had been no mark left upon it and so it could not be identified, and where it hung among the other great and beautiful pictures no one could tell. At last, in the year 1868, the daub began to scale away, and then reverent hands set about to clean the picture, and at last the long-lost treasure shone forth again. Yes, and glad and happy fact is it that a lost vision can be restored again. If over your fair life ideal crude disfigurements have come, then let me urge that you immediately set about to restore the original. Carefully remove the scales with which your worldliness has encrusted it, freshen up the spots time has defaced, catch as much as you can of the lost hidden beauty while you work, and, by and by, thus honoring it, it will come out clean and clear and shine forth upon your soul anew. God will give you new grace as you give him new consecration; and as you aspire to catch the vision again it will break upon you and thrill you through and through. Oh, that we might strive more and more to realize the best that is possible for us, to work out into Christ-like living the beautiful visions we have!

And what an inspiration it is to know that we may keep steadily

before us an ever-perfect Ideal,—that of Christ himself. “Let the same mind be in you which was also in Christ Jesus.” “He that abideth in him ought himself also so to walk even as he walked.” As the younger artists in the great galleries that are the glory of London, Paris and Rome may be seen toiling day after day patiently reproducing copies of the masterpieces there, putting forth their utmost skill to imitate them in every line, every color, every gradation of light and shade, not content that their picture shall be somewhat like the original, but with the ambition to make their copy so exact that none but the experienced eye shall be able to tell which is the original and which is the copy,—thus should we place ourselves before Christ, look at his character, so perfect, so majestic, so tender, and determine that henceforth the great business of our life shall be to become like him. Thank God for a perfect pattern. Thank God for one abiding Ideal. Thank God for the strength and the cheer and the grace he gives us as we press toward the mark, striving to come unto the measure of the stature of perfect men in Christ Jesus. Let us follow our vision. Let us cherish our ideal. Let us copy our Pattern. So shall we all with upturned faces, reflecting as in a mirror the glory of the Lord, be transformed into the same image from glory to glory, from one degree of character to a higher, until we become indeed like him. That is our goal—to become like him. God grant that this transforming work may go steadily forward in every one of us as we strive to be obedient to our heavenly visions.

Now I have completed what I would say in my sermon, but would ask permission to add a word or two more directly to the young men who are privileged to be the student body in this honored institution.

My young friends, some of you are stepping out this week into a new period of your life. All of you are taking the deep breaths and feeling the exhilaration that comes with the morning of life to those who bestir themselves. Furthermore, you are in a country where the outlook is sublime and inspiring to noblest effort. Everywhere you look there looms up the possibility of splendid achievement.

We live in an age in which too much there is the thought that every mountain summit must be aglow with gold if it is to be worthy of our scaling; in which every landscape must be bathed in silver to be considered worthy of our feet. Our age is too utilitarian, too materialistic. Learn that the world's greatest benefactors were without silver or gold. I do not decry the possession of wealth; but I maintain that it has neither a great uplifting power nor has it been a dominating force in the world's progress.

There are many things money cannot buy. It cannot make us

rich in mind or heart or give us a clear conscience. Many of the wealthiest to-day are really imprisoned, not indeed by a human jailer, but by the merciless hand of their own fears and by the decree of their own consciences. But there are many others who are rich without money, being rich in mind and heart and in culture and in being above everything common, and in the power to make others rich by their service.

Some time before his death Dr. Watson (Ian Maclaren) was asked to give a list of those he considered the six greatest men of history. This is what he said: "One opened the kingdom of letters with his poems; another asked for us the deepest questions of the soul in dialogues; a third opened for us a new world and doubled our dwelling place; a fourth expounded the secrets of the physical universe and arranged the stars on the map; the fifth cleansed away the corruption of the Church and restored her strength; and a sixth, greatest of all, showed unto the world righteousness and wrote the Ten Words of our conscience. The names of Homer and Socrates, Columbus and Copernicus, of Luther and Moses, can never be blotted from the pages of human history. They belong to no country; they are citizens of the world and their fame is ageless."

Let me add, these men were not great because of their poverty (every one of them was poor) nor in spite of their poverty; but because of their aspirations, their motives—because of the vision they followed.

Given the highest motive, I want to commend to you, young friends, the value of an education in order to be successful and serviceable to others. Education is a wonderful investment. The word educate, as you know, is from a Latin word meaning to draw out. Therefore to be truly educated is to be fully or truly drawn out or developed. It is the giving to the human machine the greatest measure of efficiency. A good education is the surest of all investments. Lands and money may take wings and slip away, but our education is as lasting and unfailing as the constant flow of the great Niagara, a bank where the dividend is everlasting. How wise, then, to secure as near as possible a complete and lasting education.

An education is indeed a wonderful investment. Millet, the great French artist, made a small purchase at a shop. He paid one franc for a yard of canvas and two francs for some colors and a hair brush. Here was an outlay of only sixty cents. But the painter took his material to his studio and toiled night and day until his skill spread the colors over that little piece of canvas. Sixty cents invested in the original materials, out of which grew Millet's famous painting, "The Angelus," which was sold a few years ago for \$105,000.

A cultivated intellect can give almost priceless value to anything

it touches. Knowledge is power. An education is the best investment in this world. Some one asked a famous painter, as he watched the artist spreading some brilliant colors on the canvas, "What do you mix your paints with?" The laconic reply was, "With brains, sir." A trained brain is worth more than the richest gold mine.

Think of the wealth of America, and its wonderful resources; but the true riches of this country are not in the crops, the lumber, and the coal, and gold and silver mines, but in its schools and colleges and churches and Sunday Schools and libraries.

When John Cabot Lodge investigated the distribution of able men in the United States, he discovered that in the course of ninety years the state of Massachusetts had produced 2,636 statesmen, philosophers, authors, orators, and scholars. New England was wise in planting so many schools and colleges early in her history. Here her boys trained their minds, and soon won their spurs on the intellectual battlefields of the republic.

But let us learn here and now that no man can be great without great motives. No life steeped in selfishness, nor tainted by vice can be really great. You must avoid selfishness; for it is Satan's trap in which he catches all classes and forges upon them the shackles of eternal bondage. Get rid of the idea here and now, young friends, that all you learn and all you get is for yourself. Get the noble thought which must give you the highest impulses of which your being is capable, that all you learn and all you get is for your fellowman. When once that thought takes hold upon you, and begins to work out its high result in your life, you will be useful and happy, and you may be also famous; immortal you certainly will be, because you will live always in the lives of those whom you have helped.

Thank God you have a vision to follow of One who came not to be ministered unto but to minister—who came to serve. Take the ennobling vision into your soul now once again—freshen it up if it has grown dim—and follow it to the end of your days.

18

THE CONQUERING WOMAN

(Baccalaureate Talk)

REV. SMITH BAKER

TEXT: "*Be thou faithful unto death, and I will give thee a crown of life.*" Rev. 2: 10.

Why should a young woman when she is married feel that the end of her ambition is attained? Why cease to grow in mind, heart and ability? Why should not single young women keep on in the development of their powers after school days? Why simply seek to have a good time and catch a husband? Why should any girl, however poor and homeless, working in store or mill, simply work and no more? Only be a machine and, like all other machines, grow less and less the longer she works? Why use all of life to pay one's board? Why should not a young woman have a plan for the future? Why not lay up a little money? Why not have a trade or profession and some aim in life? This is the first thing with a conquering young woman; she rouses herself from a life of listless sentimental dreaming into some definite endeavor.

I. The conquering young woman perseveres. There will be obstacles in the way—poverty, poor opportunity or position, self-sacrifice, and, most of all, a feeling that you "can not do it," or "it's no use," or "won't pay"; but push all these things back and press on. Remember that young women with as poor opportunities as you have, have conquered. Persevere in the defensive, in the not doing, in the refusing things which seem no harm at the time, but the tendency of which is evil—the pleasures which require late evenings, late nights, yea, early mornings, the excitement of the theater, the ball-room. You ask what harm? The majority of young men who break down and die are killed by some kind of dissipation; so the majority of young women who die are killed by the over-excitements of pleasure. What dissipation is to man, that pleasure is to woman. The conquering young woman rises above these things and preserves her strength, her youthfulness. They who would have the elasticity of youth at fifty must not waste their nervous energy before they are twenty-five. The first great battle in life is the defensive—keeping the foe out. More than one-third of your young women lose their health or lose their characters

before they are thirty. He that endureth to the end shall be saved, applies to this life as well as to the life to come. We all drift downward and the first victory is to overcome the natural current of our lives. It is sad to see a young man losing his firmness and his grip upon higher things and backsliding, but it is sadder to see a backsliding young woman, one out of whom the spiritual life and zeal seem to be dying, as the beauty goes from the tree at the roots of which a worm has commenced to eat.

There is also aggressive battle. The young woman must not only stand firm, but press on. This requires will power. It is the living with as little exertion as possible that withers human nature. The most our faculties need is exercise in order to grow. Be determined to be somebody; put beneath you the feeling that because you work for a living there is no advancement for you. It is all false. More young women who have wealth fail and are nobody, in proportion to their number, than of working girls. The character—virtue, energy, sensible intelligence and usefulness—of those who work for wages is as high as that of the daughters of culture and of rich parents. A pure, self-reliant, ambitious young woman finds admittance into the best society—is honored and respected in any Church. Everybody admires a young woman who makes something of herself. If your idea of “being somebody” is to ape the rich and imitate others, then you will be “nobody”; for no one is such a laughing stock to everybody as the girl who affects and tries to dress like richer girls and talks about moving in such and such society. Everybody makes fun of her and she has not the brains to see it. There is only one woman more silly, and she is the laboring man’s wife, who puts on airs and tries to live in style as though her husband was rich. Away with such nonsense! The best society need not be the highest. The highest apples on the tree are apt to be sunburnt; the lowest mildewed; the soundest, sweetest, are found in the middle. The best society in city or country is open to every bright, brave, Christian young woman.

II. The conquering young woman masters her own nature. She does not yield to the feeling, “I was born so and I can not help it.” The new birth is given, is to overcome the evils of our natures. You are naturally quick-tempered; God will help you to conquer it. You are uncharitable; you can overcome it. God will help you. You are naturally stubborn and you mistake it for firmness, but you can conquer it. Or you are jealous; you can master it. Or you are odd; you can rise above it. The most quick-tempered, fault-finding, fretful and odd person you ever saw is not so in presence of those whom she reveres or fears; hence she need not be so in the presence of any one. This impulsiveness is not a sign of a strong nature, but of a weak one. You must not be surprised

if people call it "ugliness." A rich uncle once spent the week at the home of his niece; when he was about to leave, her husband called him one side, saying, "Can not you make your home with us? I wish you would." "Why, no, indeed; but that will make no difference, I have remembered Annie in my will." "Oh, that's not it at all; but she is so cross when we are alone, and so loving when you are here, I'd rather have you with us than your money." There are many people who rather conquer the devil in other people than in their own hearts. The persons of sweetest, calmest lives are not those of least temper and will, but such as with strongest will and most intense temper have conquered their own nature.

III. The conquering young woman rises out of herself and leads a useful life. She chooses some line of doing good. She does not wait to be called upon, or appointed; but seeks some young, or poor, or sick, or ignorant one as the channel for the manifestation of her love to God. She conquers selfishness. She is not constantly asking the question, How can I gain this or that, or enjoy this or that or the other? but whom can I assist, and what can I do? Her life is not a stagnant pool, but like a singing brook, ever receiving and ever giving; and because she thus rises above self, she has the deepest, sweetest pleasure. The more she conquers the more she can conquer. Every victory makes the next easier, as in every mastery of a music lesson the next one is half mastered. Thus in conquering evil; every sin resisted gives more power to resist the next one, and in rising above the stupidity of one's nature, each time gives strength for the next time. Doing good is also a thing of growth. Doing good increases the power to do good. A useful life is a constant victory.

Sweet singing is the result of conquering; beautiful painting is a conquering; a lovely disposition is a fruit of conquering—useful is constant conquering. Let every young woman stand firm against evil—press on to know and be—go out of herself in generous living, and by the grace of Christ she shall go on conquering and to conquer, loved by men and honored of God.

19

THE POWER OF A GREAT IDEAL

(Baccalaureate Sermon)

REV. HENRY C. BUELL

TEXT: *"Thou didst well that it was in thine heart."* I Kings 8: 18.

These words were spoken by God to King David. His enemies were subdued, his kingdom was securely established and a royal Palace had been built worthy of the wealth and dignity of the king. It seemed like selfishness to David to dwell in a magnificent and substantial palace while the ark of God dwelt in a tent. He felt the inconsistency of it, and he resolved in his heart that he would build a house of worship worthy of the God he served.

His resolve took shape in an ideal. He pictured with his mind's eye the building that was to be. It would be more costly than any building which had ever been erected, as a Temple of worship, by men. Yes, David saw it all, this Jewish "wonder of the world" as it came to be called, with his eye of vision.

To David it was only a vision, an ideal which he cherished in his heart. He hoped he might see it realized, but he never did. He hoped the structure which his mind had conceived might become a reality, but it did not become a reality in David's time. It was not till David was sleeping with his fathers that his ideal was realized. And yet God said to David, who had cherished the ideal of building to his name a Temple of worship: "Whereas it was in thine heart to build an house unto my name, thou didst well that it was in thine heart."

I. Did you ever think that every worthy achievement that has been accomplished on earth was first cherished in the mind, in the heart, of some man or woman? Did it ever occur to you that whatever progress we have made in arts, in science, in education, in every aspect of our civilization, has been simply the outworkings of ideals that have been conceived in the minds of men?

Every good thing in the world existed first as a thought in the heart. God created the universe in his mind before he created it in space. Every great invention that has blessed the world was born of an ideal in the mind of the inventor. Every seat of learning to be found on earth to-day is likewise the result of an ideal. Tuskegee

Normal and Industrial Institute, where thousands of young colored men and women are receiving an education that prepares them for American citizenship was first conceived as an ideal, in the mind of its founder and president, Booker T. Washington. The same is true of the Hampton Institute, Va., where Booker T. Washington received his education.

You are familiar with the story of Peter Cooper. A poor boy, in delicate health, he went to the city of New York when he was seventeen years of age and engaged himself to a carriage maker for five years as an apprentice, receiving two dollars a month and his board. While engaged in toil there came into his mind an ideal. He thought of a school where the boys and girls of New York might secure the advantages which had been denied him. Who can estimate the amount of good that has come to the world because Peter Cooper cherished in his heart this worthy ideal?

II. Ideals are the springs of progress. Every man should cherish in his heart the ideal of something that is not, of conditions that should be. Dreamers are valuable, but only so when they strive to see their dreams realized. Your ideals will never amount to anything if they are left in the mind. They must be born, they must be brought forth from the place of conception, into the world of realization, if they are to enrich the world and become a blessing to your own life. And this can generally be done only at the cost of struggle and sacrifice.

It will not do to rely upon fortune or genius to secure the fulfillment of your ideals. What is considered by the world as genius is generally hard work plus perseverance.

Ours is the responsibility, then, not only of cherishing the ideal but of using our talents, be they few or many, in laboring for its realization. After David had conceived the building of the Temple in his heart, he began to gather the materials that the structure which he had conceived might become a reality. He knew that it would require years of labor and millions of money to carry out his plan—to fulfil the ideal cherished in his heart, and, although he never could see it fully realized, he set to work to do what he could to make it real.

III. The world needs men and women, to-day, who will go to work to fulfil the ideals of their hearts. It has been said that there are two classes of men in the world who are endeavoring to deal with the problems of the hour, the idealist and the opportunist. What the world needs, is not the idealist alone or the opportunist, alone, but a combination of the two.

David could not see the Temple brought to completion, but he would yet gather the materials for the structure and he would be

assured that after his departure from the world, his ideal would be more speedily realized because he had labored, during his lifetime, for its accomplishment.

IV. But what was the use, you say, of David cherishing the ideal of a Temple of worship when he was not permitted to see its fulfillment? Was it of any use? Evidently the God above thought so, for he said to David: "Thou didst well that it was in thine heart." Ideals cherished, even though not realized, are commendable, yes, they are extremely helpful. The world must have its dreamers even though the dreams do not come true during their lifetime.

Be dreamers, young men and women, if your dreams are lofty and true! An ideal cherished and struggled for will be a blessing to you even though it is not realized by you.

Tennyson's King Arthur started out, with many a brave Knight, to find the Holy Grail. King Arthur and his Knights were not permitted to find the object of their search, but in pursuing their vision they spent their lives in righting wrongs, in championing the cause of righteousness and in bettering the world. They were ennobled by the pursuit of the ideal which they failed to realize.

Thus it will be with you. Let a high ideal in life animate you always pressing towards it, always striving after it, and you will irresistibly be drawn upward by it even though it eludes your grasp.

Then remember that our unrealized ideals may be realized by those who come after us. David's was. His ideal was fulfilled in Solomon's day. "Let it be called," as one has said, "Solomon's Temple!" God knew that it was David's Temple and so do we. Hundreds of Reformers made ready the Reformation: Luther was but their mouthpiece, a glorious leader, for a host was behind him, pressing him forward and making his work a success. The liberation of the slave in America came through Lincoln, but Wilberforce, Macaulay, Buxton, blazed the path for Lincoln; and John Calvin blazed the path for them, and Paul blazed the way for Calvin. Oftentimes it takes a long while for an ideal to come to a perfect realization; but at last the ideal is brought to its glory, and then every hewer of wood and drawer of water, every prophet, priest and king, every student and every bond-slave has a part in that blessed consummation. Cherish the ideal, then, even though it be not fulfilled in your own time.

Members of the graduating class: These words are spoken primarily to you. They are spoken because with your instructors, your parents and your valued friends, I realize that your success in life will depend largely, not on the number of your talents, not on your natural genius or even on the advantages you shall enjoy, but on the character of the ideals you cherish. So as you go out into the

world, my prayer for you is that you may become men and women, energized by ideals that are pure and ennobling.

You have made commendable progress, but do not be satisfied with what you have attained in the realm of knowledge or character. There is great peril in satisfaction with the past.

We are told that probably the most perfect piece of marble ever wrought by human hands is the statue of Christ by Thorwaldsen, the Danish sculptor. Those who have seen it in the Metropolitan church in Copenhagen say that the whole light of the story of the Gospel seems to stream down upon them from the stone as they look at it. The artist worked at this statue with great joy and enthusiasm for a long time, but when at last the statue was completed a deep melancholy came over him. Asked about the reason for it he said: "Here is my statue of Christ; it is the first of my work with which I have ever felt satisfied. Till now my ideal has always been beyond what I could execute, but it is no longer so; I shall never have a great ideal again."

And well may you feel sad when you become satisfied with past achievements, when no longer the flaming ideal lures you onward in the path of progress.

May that time never come in your earthly experience. May you ever cherish ideals that are above you and beyond you.

May you ever look onward toward the future, and upward toward God, and may the Great Ideal of humanity, Jesus Christ, be the object of your constant contemplation, and may all your energies be bent toward the formation of a character such as his.

Be like the great painter, Joshua Reynolds, who used to say: "I look only at the best pictures, a bad one spoils my eye." Look only at the best lives, at the best life, shall I not say, that your characters may grow into ideal manhood and womanhood, even "unto the measure of the stature of the fulness of Christ."

20

THE RELATION OF THE COLLEGE TO
HUMAN PROGRESS

REV. THOMAS JAMES MACMURRAY, LL.D.

The right development of man is the supreme thought in the mind of God. Henry Ward Beecher said every man is born at zero. He meant that every part of a man had to be trained so that each part would perform its function—the eye trained to see; the ear to hear; the hand to hold; the feet to walk; the tongue to talk; the mind to grasp; the reasoning faculties to make distinctions; the sensibilities to feel; the will to put forth volitions. Man represents a combination of capacities which are susceptible of enlargement from day to day. As man is required to undergo training of the physical faculties, so he is required to undergo a training of the intellectual and moral faculties; and this culture, as Matthew Arnold tells us, is the “acquainting ourselves with the best that has been known and said in the world.”

Man at his lowest point is but the marble in the quarry. The artistic touch must be brought to bear upon him. The marble in its rough, crude, unlovely state must have the rubbish surrounding it removed; the chisel must be brought to bear upon it; the polisher's skill must bring out the inherent beauties and colors, until the beautiful veins that run through the block shall be clear to the eye of the observer and until the surface shall shine. What the sculptor's chisel and the polisher's art do for the block of marble, education accomplishes for the human soul. As Michael Angelo's art brought forth a David from the despised block of marble, so education brings out the poet, the philosopher, the statesman, the historian, the musician, the financier, the novelist.

The Goths declared that the idleness of study was unworthy of a Goth, and that high thoughts were not fed by books. But they were in error. Study is not idleness, and we know that great books awaken and feed great thoughts. As the greatest warriors who went to the siege of Troy had been so disciplined that they knew how to bend their bow, so the men and women who win the greatest achievements in life are those who have been so trained that they can bring into use their mental powers in their efforts to carry their purposes into effect. Education is the drawing out of those powers which God has implanted within us. Man does not know

himself until the interpreter we call Education reveals the mysteries hidden in his complex nature. The school or college reveals us to ourselves.

The humble learner at school has not been disappointed as he summed up the best things which the institution of learning has done for him. He discovered that the school gave his life an upward direction; that it taught him how to think, how to make use of books, how to look at things in their right relations, how to collect information, how to analyze, how to wander through the fields of art, science, literature, politics, religion, and to glean from these fields the things he needed.

The school plants a man in the soil which makes for larger growth. It widens his vision; it imparts system to his intellectual efforts; it teaches him to think along independent lines; it brings him into touch with great personalities; it makes him broader in his sympathies; it enables him to do better and more efficiently whatever he undertakes; it makes him more useful to himself and to others; it furnishes him with a higher ideal of manhood.

The school is an important factor in the work of preparing men for honorable and useful citizenship. This will be readily admitted when we consider the increasing influence of college men in the great transactions of life. Take college men as they are related to high official position. Statistics tell us that the college graduates in the United States have averaged one to seven hundred and fifty of the adult male population. Yet from this small fraction have come thirty-two percent of our congressmen, forty-six percent of our senators, sixty-five percent of the Presidents, and seventy-three percent of the judges of the Supreme Court. To-day college education increases the possibilities of young men reaching success one thousand and forty-three fold; while in point of wealth it is estimated that college training gives a young man four hundred and forty times as many chances of becoming rich as the uneducated man possesses. Out of the two hundred and fifty candidates in the New York City election in 1902, ninety-three were said to be college graduates.

When Sparta was at the height of her splendor, her youth were the strongest in intelligence. From infancy they were given a knowledge of all the important business of the commonwealth. History informs us that they were thoroughly acquainted with the constitution, the powers and the different functionaries of the State; and they were able to define the rights and duties which attached to kings, magistrates and citizens. From this intelligent citizenship there followed a stability of government which commanded the admiration of statesmen both ancient and modern. Such national stability is seen wherever all classes of citizens have an intelligent

understanding of what their rights and duties under the constitution are.

Besides making a man intelligent as a citizen, the college makes him capable of self-support. What our industrial life needs more than anything else at the present time, is the element of intelligence injected into it. This intelligence will elevate every department of industry from the work of the hod-carrier to that of the electrician. Educate a man so that he will be a king in whatever department of work he may be called upon to devote his attention to. Education should teach a man how to begin, carry on and complete his work, whatever it may be. Thousands, through lack of education, adopt wrong methods in their performance of labor; and their tasks, for this reason, are always painful and discouraging. A mental insight into things would have saved them a world of trouble and would have enabled them to accomplish four times as much work as they have done, and that, too, with infinitely greater ease.

The great industrial schools of the country are doing a grand work in so educating young men that they will not only make intelligent workmen, but be lifted above the need of public charity. The professions are needed; but it would not do to crowd all the people into the professions. Mechanical pursuits must be followed for the well-being of humanity; but let those who follow these pursuits be properly trained for them, so that society and world shall reap the benefit of their skill. The wondrous skill bestowed on the buildings and statuary of Nineveh and Babylon, Athens and Rome, proved an inspiration to mankind. Thus skilled labor is teaching its valuable lessons from generation to generation. We can readily trace even material welfare to the great institutions of learning, within whose walls the masters of science wrought out those mighty problems in mathematics and physics which now bear so directly upon the material side of civilization. Horace Mann was right in declaring that education is the great money-maker, not by extortion, but by production.

But the grandest result of education is not the material wealth it helps to create. The highest and best civilization does not rest on mere material resources, but upon the lofty character of the citizen. Men and women—not things—are of commanding importance to the State.

What is most needed, especially in our common schools at the present time, is some definite, universal system of moral instruction. There should be in all our schools that wholesome moral atmosphere which will nourish true nobility. Moral cultivation accounts for the wide difference between Aaron Burr and Abraham Lincoln, or Lord Bacon and William E. Gladstone. It was said of Lord Chatham that there was something finer in the man than anything

which he said. The history of the deeds of Washington barely touches the personal worth of the man. If Lamartine commanded such respect from the French mob that all belonging to it reverently uncovered in his presence, it was because his seventy years of noble living spoke with tremendous emphasis.

Let education be carried on for character. Indeed, true education is character building. If character be neglected, then the principal thing is lost sight of.

How important that the training received in the school, the college and the university be such as to exalt character and make men and women powerful for good in human affairs! It was said of the first Emperor Alexander of Russia, that his character was equivalent to a constitution. Let it be said of every man emerging from the institution of learning, that his character is such as to command admiration.

Men who combine in themselves the highest qualities of manhood are the conscience of society and the safeguards of the nation. In the last analysis, the success of our colleges must be measured by the fidelity, truthfulness, purity, courage and self-sacrifice manifested in the lives of those coming out from them. Judged by this standard, the Christian college—without any shadow of doubt—takes the first place, for it is sending out into the world young men and women, not only of splendid intellectual endowments, but also of sound, robust morality; and these armies are marching forth to do good, to impart hope and heroism to the faint, and to uplift the world.

21

BACCALAUREATE SERMON

REV. J. B. BURKHARDT

TEXT: "*Ye are a chosen generation, a royal priesthood.*"
I Peter 2:9.

The company gathered here to-night is but a small part of the thousands who are extending their congratulations to the band of high school graduates all over the country. So great are the privileges extended by the high school course just completed by these young people that the words of the text could justly be attributed to them. Where in all the world could a body of people of a similar size be found who are the recipients of so great an heritage? For ages past men have been toiling, sweating and bleeding to make possible these blessings, for which we are congratulating the high school graduates to-night.

Had we the power to depict fully the advantages accruing to you by the centuries of toil you would feel that you stand indeed at the summit of a pyramid that is built of the physical, mental and spiritual labor of centuries. But if we could present it to you aright you would feel like the Atlas of whom you learned in your Greek mythology that he bore on his single shoulders the weight of the entire world. Nay, you would rather feel much of the burden of the world's weaknesses and wrongs that lay with crushing weight on our Lord's heart on Calvary.

I. But let us try in our weak way to grasp a little of this most glorious heritage which is yours. To grasp it aright we must go far back to the very beginning of the world, when the foundations thereof were laid in the midst of the seas. It was then when the Master-Workman was shaping these two continents of the Americas that he plainly prepared a second paradise, a home for a mighty people, a chosen generation, a royal priesthood. For, see, how those omnipotent hands lifted up the great backbone of the continent, the Rockies and Andes. Behold how he sloped away the land of the world. See how his finger traced the mighty river systems and gouged out the broad lakes till he had made a way for five-sixths of the fresh water of the globe. Underneath the richest soil of the world then he tucked away unparalleled wealth of coal and iron and all manner of mineral wealth. And so the Father toiled through uncounted ages to prepare a fit place for a great nation.

II. When a gardener has made ready his choicest piece of soil, has raked and fertilized, and irrigated it to his highest taste, then he leaves it and prepares his seed. So the Almighty, when he had prepared a soil in which the choicest of human institutions could develop into their highest beauty, he dropped the curtain on it and gave his attention to developing in the soil of the old world the seed with which to sow it. There can be no question but that the men and women who first settled the coasts of the United States were the finest product of Greek, Roman, Jewish and European civilization. They were sifted and tried by many a test. The great Gardener above had waited through the ancient civilizations, through the dark ages, until the new birth of the world had taken place. Then, when new life went thrilling through the pulses of the old world, he sent his hardy sailors to lift the curtain of the better world across the seas, and stir the imagination of Europe with the possibilities that lay behind.

Still he was not ready. He dropped all of England into a sieve and shook and shook until there came to the top as the choicest seed out of which to build a nation, the Pilgrim Fathers and the Puritan founders of New England. He went to Holland, brave, liberty-loving little Holland, and sifted her till he found fit men to settle New York. Back again to England with more awful swinging of the sieve of persecution until he had winnowed out the Quakers to settle Pennsylvania and the best of Catholics to build homes in Maryland, the noblest of Loyalists to make the great planters of Virginia. Then he crossed to the Continent and searched Germany for men to put into Pennsylvania, and the noblest hearts from France to people the Carolinas.

It is no wonder that from such a seed there should spring as an early crop those noble men who have made the First Continental Congress the finest body of men ever gathered together in the history of the world. There could be no other result than this from such a soil and such a seed. Here ripened the noblest product of all the civilization of the world. What the Romans knew of government, what the Greeks had taught of arts and philosophies, what the Hebrews had learned in God's best school of religion, what the Phœnicians knew of manufactures and commerce, all these were reproduced in a finer and truer manner in our modern institutions.

And all this has been placed at your feet, you graduates of the high school of this country. Christian homes, public schools, democratic government, modern civilization, and almost unlimited natural resources. To you has been given the key of these treasures, and to you we say, "Ye are a chosen generation, a royal priesthood."

III. But among the supreme marks of this civilization is the sign of the cross. He, after whom we have named our civilization,

preached us his mightiest sermon from the cross of Calvary, and that sermon bears the marks of the pulpit which he used. "And I," he said, "if I be lifted up, will draw all men unto me." And all men of this age have been drawn to look upon the lesson of the cross, and that lesson is the lesson of service, the lesson of priesthood. Supremely endowed as he was with gifts of the soul, his one aim was the sharing of those gifts with all who would take a part.

That has become one of the significant features of our generation, that superior blessings mean superior service. If men are lifted up by higher blessings it is that they might share them with those who look upon them.

And so I say to you, the graduates of the high school, that in as much as you are a chosen generation, ye are also a royal priesthood, and upon you there falls a tremendous burden of pointing the world to the highest good.

Go where you will into any hamlet of southern Europe, or Russia, or Austria, go to any place in Europe where poverty or oppression reigns and speak the word "America." Behold it acts like magic. It is eloquent of all their dreams hold dear. America spells liberty for body, mind and soul. It is their inspiration, their guiding star. Every letter from the friends in America has been a missionary of the better things. Every returned immigrant has been an apostle of a higher civilization.

But that is but the beginning. On our southern border lies our army watching our turbulent neighbor. Why? Because we have a mission to perform in that wronged country. If Mexico takes its rank among the foremost nations of the world, it will be because of American enterprise and American capital.

Look a little farther south, where that new waterway has helped the Great Pacific to kiss his bride, the Atlantic. That is a tremendous center of power for us to influence the whole of South America. But it is but the point where Uncle Sam is getting a good footing to make a flying leap into the heart of the southern continent. All of that wonderland of natural resources we will invade soon, not with cannon and battleships, but with improved machinery, with good schools, and with nobler civic ideals.

But we are not yet through with the scope of influence of this generation. It is a few years since the mighty hand of Providence lifted us up to a place still higher, where not the continent but the world is drawn to us. With the surrender of the Spanish fleet in Manilla bay, the flag of the United States was raised to a position of unparalleled influence in the world. God put us down at the threshold of China and bade us watch over that sleeping giant. More than once have we saved him from the greed of Europe.

Again and again have we won his gratitude and drawn him to us with bonds of love and superior power. It is our language that they are learning in their higher schools, to take the place of their own cumbrous tongue in the sciences. It is to us that they have sent their choicest young men to be trained in our institutions. It is from us that they buy their goods. Our missionaries have gone first as the picket line of the great army that is to subdue China to American ideals and methods.

But we must stop. We have not the time to go about the world to show how nations everywhere are looking to us because of the blessings bestowed upon us. Suffice it to say, that before this generation of high school graduates has passed away its power shall be felt in every corner of the globe, and the influence of this generation shall be greater than any that has ever been yielded by any similar body of the world. It is indeed a chosen generation.

IV. More than that, it is a royal priesthood. In the light of our civilization this privilege means nothing less than an unexampled opportunity for service. These young people can minister to the world in the better things in a truly marvelous way. Theirs is the tremendous duty of pointing the whole world to the noblest ideals of civic, industrial, and religious life the world has ever known. As they succeed in living out these ideals the whole world shall be blessed. As they fail the whole world shall be the loser.

They need not go abroad to serve this priesthood, for God has so lifted them up that the whole world is listening to them. If we keep our homes pure and sweet, that charmed word will ring sweeter through the whole world. But if divorce and immorality grow upon us, whole nations perhaps never will be able to sing, "There's no place like home." If we do not wipe out from off the stars and stripes the liquor stains that now disgrace it, myriads of men will go to fill a drunkard's grave, the world over. And if in our beloved country we do not work out a finer sense of brotherhood, a truer regard for the innate divinity of man; if we do not conquer this monster of commercialism that is coining men's blood into gold dollars, then the world may never know truly what Jesus meant when he said, "All ye are brothers." America must decide for the world the place that true brotherliness holds in the modern industrial struggle.

And so we not only congratulate this glorious young army of high school graduates, but we pray for them. We pray that their eyes may be turned more and more from this golden Moloch that lives on men's souls, away to him on Calvary, the ideal of manhood, which is the ideal of brotherliness. We pray that they may not be not only a generation chosen by God above all others to receive his

choicest blessings, but we pray that they may be truly a royal priesthood leading all the world to the Father above. We pray that the institutions which they shall create or conserve in these United States may be such that all the world through them may get a higher glimpse of the life that Christ meant they should have.

22

BACCALAUREATE SERMON

REV. A. F. BRUSKE, D.D.

TEXT: "*Smitten down but not destroyed.*" 2 Cor. 4:9.

This is the strangest text from which a baccalaureate sermon was ever preached. It sounds like a funeral dirge at a wedding. Many years ago the choir startled the congregation by singing for the anthem of the Sabbath morning:

"Sister, thou wast mild and lovely,
Gentle as a summer's breeze,
Pleasant as the air of evening
When it floats among the trees.
Dearest sister, thou hast left us,
And thy loss we deeply feel;
But this God that hath bereft us,
He can all our sorrows heal."

The congregation craned their necks to see the funeral procession enter the church. None came. The explanation was that the choir had decided to save time and trouble, and sing all the anthems of the book in order, without reference to subject or occasion.

The commencement season is a time of rejoicing, of exultation. Shall it begin by telling us that we are "smitten down"? Let us see.

Four years ago, college life to you was a prospect. The journey through looked like such a long one. Would you ever live to finish it? With great hesitation you were induced to undertake it, especially since it promised so much. You knew what it had done for some of your friends. They were awkward, bashful boys and girls when you first knew them. Then they disappeared for four years in college, and when you saw them again they were such intelligent, self-reliant, refined ladies and gentlemen. Surely a college education was a marvellous thing. You felt you must have it. You would rather have it than a gold mine in California or a diamond mine in South Africa. Nay, what are the great fortunes on earth compared to a trained mind and a cultivated spirit? So you came, possibly against the advice of father and mother; and here you have toiled and studied and denied yourself until you have finished the journey. To-day you look back upon it, and can hardly realize that it is finished. It has been so short and in many ways it is such a dis-

appointment. It seems to have yielded you so little. The great sciences of which you hoped to be the proud master—why, you know not even the names of many of them. Some of those upon which you pondered in boyhood, you have not given an hour's attention to since you have been in college. If you were to voice the thought of your inmost soul to-night, you would say, "How little I know."

"How little I know about myself. I have seen him, indeed, that most wonderful man of the Greeks; that old heathen whom all college men have seen. He has stood before me often and with the same forefinger pointing straight at me, he has said, 'Know thyself.' It was a heavenly vision, but little I have profited by it! How little I understand that creation of God, my body! How much less that image of God, my mind! How little I know of the most familiar objects about me! The soil beneath my feet,—why should it be a ridge of sand here and a bank of clay yonder? The stones of the field,—why are they so liberally flung on to my neighbor's acres, and none dropped on mine? The blessed birds,—how little I understand them. Why doesn't the mocking bird spend her summer with us as the robin does? Why should the nightingale sing from Italian willows, and never from the glorious elms and maples of America? Why should Kentucky have a monopoly of bluegrass and Michigan have no rival in its wealth of departing white pine?"

Such questions will be asked this week by the members of the graduating class of the hundreds of colleges and universities of our country during these closing commencement days. But they will testify not to the failure of college discipline, but to its success. They are the unmistakable evidence of soul hunger for universal knowledge. The purpose of a college education is not to furnish you with all knowledge, but to give you a taste for it. It is to open the blind eyes that they may see, to unstop the deaf ears that they may hear, and to arouse the spirit of reflection that man may think. Has college done this for you? Has it brought you into an intelligent sympathy with all being? Will you henceforth bend upon all nature

"The quiet of a loving eye"?

If so, you may be "smitten down but not destroyed." You may feel with Sir Isaac Newton that you have only picked up a few pebbles on the shore of the ocean of knowledge, but you may also see with him the invisible hands of God which hold the stars in the grasp of universal law. If you have found here an unquenchable desire to observe and know what may be known in the universe

of being, then I welcome you to the wealth and life-long happiness of a John Kepler, an Izaak Walton, a Gilbert White, a James Audubon, a Louis Agassiz, a Thomas Edison, a Luther Burbank.

I. Am I mistaken, my young friend, when I say that one of the saddest things in your college experience has been that you have had to unlearn so many things? Many of the idols of your earlier days,—have they not been cruelly shattered and now lie prostrate at your feet? Those model men and women about whose brows you saw the halo of sainthood, when you were boys and girls,—where are they now? Are they still upon the pedestal of your ideal, perfect in thought and deed? Or have you found them to be men and women of flesh and blood like yourselves? Have you not seen them in unreasoning anger, in unbecoming selfishness, in stubborn and rebellious pride, in cruel and bitter hate? How sad to you was the day that witnessed their fall!

II. Is it not true, also, that much of your early faith in that which was sacred and holy has been cruelly shaken? Have you an intelligent, self-reliant and discriminating mind? Then be not dismayed. Your four years of college have made you rich. To see the truth, sift out the truth, and self-reliantly to cleave to the truth,—these are the marks of an educated mind. As well seek to cross the Atlantic without rudder or compass as commit oneself to the voyage of life without an intelligent self-reliant mind. Be strong, then. Be free. Be not an echo of the books you have read, the lectures you have heard, the sermons to which you have listened.

“He who depends upon his mind and limbs
Needs neither cork or bladder when he swims
Nor will by empty breath be puffed along,
As not himself, but in his helpers, strong.”

Be yourselves. See the truth through your own eyes. Then wait not for some other to declare it. Be first to see it, to preach it, to defend it, yea, though all men forsake it and flee away.

III. I hope you will permit me to call your attention to another disappointment in this backward look. When you came here you were told that the wealth of the great literatures of the world would be uncovered to you. You would not have to read Homer perverted by Pope, a Plato disfigured by Jowett, a Goethe misconstrued by Carlyle, a St. Paul's message to the Romans tortured by revisers, English and American. You would instead be permitted to drink from the original fountains. The languages of the great civilizations, English, German, Roman and Greek, would all be taught here; and all the riches of their wisdom enshrined in their literatures would be at your feet. You came, you saw, and—did you

conquer? You entered upon the work of studying the "dry-as-dust" grammars. You committed the rules, and the rules for the rules, and the exceptions to the rules. You struggled through all the meshes of the Greek verb; you declined and conjugated, and the more you conjugated the more you declined. It takes a lifetime to master one language; what could you do with four languages in four years? More than we would believe possible, I grant you, but still how little? You have toiled through a few books in French and German, Latin and Greek, but the literatures of these languages, alas! they are untasted sweets! You can hardly touch the hem of the garment of the world's literatures in a college course. "Smitten down" by it, are you? Of course, but you are not therefore destroyed. The important question is, has the mere taste that you have had here been pleasant to the palate? Has it given you a hunger for the feast of a lifetime? At the end of the college course, is the fire burning within you—that fire of desire which would covet every opportunity to what the wise and good of the world have left us in the inheritance of books? If so, let me welcome you to the glorious company of book-lovers, the only enviable aristocracy of the world, the aristocracy of culture. Here are the real kings of the earth. Here reign the Homers and Platos, the Ciceros and Virgils, the Cervantes and Dantes, the Goethes and Schillers, the Pascals and Rousseaus, the Miltons and Shakespeares, here reign the apostles and prophets. They welcome you to their royal tables and feasts of the gods. They are no respecters of persons. They welcome you as cordially as they did a Thomas Macaulay and a Samuel Johnson. They offer their friendship without money and without price. You may come when you please and remain as long as you wish. You may eat what you choose from their bountiful table and go away happy and strong. God be praised for ever and ever for that most imperishable of all riches—the riches of good books.

IV. There is, then, no reason for disappointment because you do not know everything and have not read everything during the four years of your college life. It is, however, possible that some one may be "smitten down" into humiliation because he has not achieved more either in mastering his studies or mastering himself. The recitations have not always been perfect. The lessons have not always been fully understood. The work as a whole is incomplete. And when you think of absolute self-mastery, you find the least occasion for self-congratulation. In the course of your life here, you have been made acquainted with a Socrates, an Aristotle, a Marcus Aurelius, an Apostle Paul, a Jesus the Christ, and you have abhorred yourself. In the presence of their amazing excellence and purity of character, you have exclaimed, "O wretched man that I

am, who shall deliver me from the body of this death?" "Depart from me, for I am a sinful man, O God." To such a Great Teacher has said, "I came not to call the righteous, but sinners to repentance." Might I also add, if the course at this college has led you to a consciousness of sin, to a realization that there are heights and depths and lengths and breadths of character building which you have not attained but which you greatly covet, then the college has rendered you the greatest possible service. The building of a Christ-like character is not the work of four years, nor even of three score years and ten. It is the transcendent work of God, beginning in time and completed in eternity. It is enough that knowledge has not puffed you up, but rather builded you up and brought you to desire the greatest gifts in character and destiny. For the building and finishing of that temple within you for the indwelling of the Holy Spirit, we commit you into the hands of the Master Builder, reminding you that other foundation can no man lay than that which is laid, which is Jesus Christ.

23

A MAN'S MARKET VALUE

(Baccalaureate Sermon)

REV. SILAS S. MAIN

TEXT: "*Seest thou a man diligent in his business? He shall stand before kings; he shall not stand before obscure men.*" Proverbs 22:29.

At ten years of age Benjamin Franklin was cutting wicks for tallow candles in a Boston chandler's shop. At seventeen on a Sabbath morning we find him trudging through the streets of Philadelphia, with all of his earthly possessions on his back and in his pockets. The sum total of his assets consisted of some old clothes, one silver dollar, a shilling in copper coin, and—himself. As he passes by, a girl who afterwards became his wife, looked out of the window, and laughed and made sport of the grotesque figure of young Franklin.

But that sturdy youth had learned the lesson we all must learn that there is in every life a work to be wrought out which places upon that life a market value whether we will it to be so or not.

And with this thought in view he applied himself diligently to his work. His abilities were soon recognized. He rose. By and by, he became the founder of the University of Pennsylvania and of the American Philosophical Society. And a little more than half a century after that Sabbath morning when we saw him walking through the streets of Philadelphia, the ridicule and comment of a maid, we find him standing before the king of France, the accredited ambassador and representative of the United States of America.

Joseph was diligent in his business, and while in obscurity he never lost sight of the fact that there was in him something to be molded and developed into character and value, and like Paul "forgetting those things which are behind and reaching forth unto those things which are before, he pressed toward the mark for the prize." And with his desire to be simply a manly man he rose from the prison cell to the throne of Egypt.

Daniel was diligent in business and, ever keeping in mind that the All Seeing Eye whom the sun, moon and stars obey, and under whose watching care even comets perform their stupendous revolutions,

pervades the inmost recesses of the human heart, he passed from a life of slavery to the premiership of the Babylonian empire.

Nehemiah was a man of integrity and diligence; made labor honorable and dignified, and passed to the glory of a rebuilt Jerusalem and a restored Jewish throne.

Let us give the word "business" more than a technical meaning in this text. Let us make it more than a bargain and contract. Let it stand for one's vocation in life, whether it be a trade, or a profession, or a calling; whether one sells goods or teaches school, or works at manual labor for a daily wage.

I. And now my first word to you is that every boy and girl, young man and woman, should have a purpose in life, and whatever your distinctive life work is, that is your business.

God has not sent us into this world merely to have a good time. We are here for something more than to ornament society. Living is not playing. God has ordained work. He has set aside six days out of seven for that purpose. Work is a blessing, and it should be taught in every school, proclaimed in every church, talked in every society where young men and young women congregate, that work is the duty of all, that it ennobles and dignifies.

The Christ himself took his place in the ranks of the working classes, and from that time it has been hard for a young man to get into better company than that of the working people. The man who undertakes to build up his fortune or place upon himself value and character without persistent, hard work, no matter in what line, will find when too late that he has failed.

II. The men who have made their mark in the world, the men who have built up this nation, were strong, brave, industrious, sturdy, and incessant workers, who knew the value of time, and who put their energy and virtue into the foundations of our government.

III. When you have settled the question of your life work, move forward with a determination to be the master of your calling, and do not let your business master you. Do not let money-making be the chief end of your life. Do not let your soul dwindle down to the dimensions of a dollar.

Many a man, as he goes down to his business in the morning, needs to offer some prayer like that which Lord Ashley made on the brink of the battle of Edgehill: "O Lord, thou knowest that I must be very busy to-day. If I forget thee, do not thou, O Lord, forget me."

Remember that the man who has given his life wholly to money-making and gathering about him stocks and bonds at all hazards is as much a slave as any that picked cotton on a Southern plantation, and his market value is estimated only by the number of dollars

he possesses; which is not a very high estimate to put upon a human soul; but surely his life has been a failure, for there remains nothing beautiful to perpetuate his memory when he is gone.

Then remember that there are duties to home, to society, to church, and to Almighty God, the beneficent Author of our existence, for the manifold blessings and comforts we enjoy.

IV. I bid you go forth to represent righteousness as the supreme rule of human conduct, and the Holy Bible untrammelled as your life's guide, for as the Psalmist has declared: "Thy law is the truth."

Ask at the outset and at every step, as Paul did, "Lord, what wilt thou have me to do?" Get Christ's standard of right into your heart, and conform to every thought, aspiration, choice, and purpose to that end.

Let it be one great aim of your work for the world to bring men up to this same Divine standard.

By so doing you will do your part in bringing mankind into harmony with one another and with God, and you will bring in the reign of love, happiness and peace.

V. I bid you to go forth to illustrate the law of self-sacrifice. I want you to remember that man in his fallen condition is incarnate selfishness, and that this selfishness is infinite folly and bears in it the causes of universal wretchedness and ruin. Understand that you doom yourselves by failing to conquer self; bring men to understand it, that you and they may escape the ruin and reach the true nobility in stature and the real success in achievement. Sacrifice of self must forever be the price of everything that you really need and that the world needs.

I bid you go out to use everything God gives you—time, talents, wealth, position, culture—for the advancement of the glory of God in redemption! If you would reign with Christ you must enter into His great plan for the saving of the world in this life.

Make his views of things your own. Let the truths that illuminated His soul shine into yours. In all things "Have that mind in you which was also in Christ Jesus."

In your better inspiration and work for Christ, as prepared by these years of Christian instruction, is to be found in part the remedy under God for the evil of the times. God by the signs of the times calls all our youth of Christian training to the glorious task.

Your instructors have labored diligently for these years to prepare you for it. God has poured out His spirit so largely upon our schools to gird you for it. Through your larger furnishing and devotion, if you are true to the Christian principles you have been taught, there is so far hope for our modern society and the placing of a higher market value upon men in this life, and the saving of the whole man.

As educated men and women you go forth, with a great multitude at this graduation season, to help the world to right ends.

Remember the Christ's standard of manhood is the only true one from the point of view of reason and revelation. All the world will be awry until men adopt it and live by it. Permanent rejection of it will inevitably be fatal to all the highest and brightest hopes of human progress. Character is the supreme criterion.

Write, then, over the archway of your hearts, over the portals of your office, and your home, "Diligent in business, fervent in spirit, serving the Lord," and in the joyousness of this earthly service for Christ you shall find a bright prophecy of the opportunity and the work that shall be yours in the immortal realm above!

Young men, graduates on this platform, it is as we live thus that we not only accumulate property on earth, but likewise lay up for ourselves treasures in heaven, where moth and rust do not corrupt and where thieves break not through nor steal.

And when at last there is no more the rush of trade and bustle of toil, when the shop and the office and the stock exchange are all behind us, and the last great note is falling due, we shall not be bankrupt, for we shall have the wherewithal to meet its obligations.

In the words of Horace Mann, the great educator, when addressing his last graduating class at Antioch College: "Remember, I beseech of you, and treasure them up in your hearts, these my parting words. Be ashamed to die until you have won some victory for Christ."

"Seest thou a man diligent in his business, he shall stand before kings," and at last he shall stand before the King of kings.

You, my friends, members of the class of 19—, by the simple fact of your graduation, are sent forth. You are sent forth, from and by our schools, into the world. There is a sadness in these parting hours and yet for these parting hours you and your teachers and instructors have labored. These days are the point whence you will go forth on the divine purpose into the waiting world. Your pathway will more and more widely separate as the days increase. But also as the days increase, your pathways will converge, and at the same point of time in the future you will again come together at one and the same point in space.

And may you go forth to its farther borders with the same courage, strength, hope and triumph with which you leave our schools, only with a courage more brave, a strength more strong, a hope more victorious. Thus may the Holy Writ which to-night I speak to you: "Seest thou a man diligent in his business? He shall stand before kings," be at last translated into these words: "Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world."

And upon each of you may the benediction rest :

“The Lord bless thee and keep thee :

The Lord make His face to shine upon thee and be gracious unto thee :

The Lord lift up His countenance upon thee and give thee peace.”

For Jesus' sake, Amen.

24

COMMENCEMENT ADDRESS TO YOUNG
WOMEN

REV. SMITH BAKER

TEXT: "*That our daughters may be as corner-stones, polished after the similitude of a palace.*" Ps. 144: 12.

Man's mission is to produce the image of Christ as wrought in him by the Spirit of God. This is also woman's, but hers is another side of the same image. There is no conflict in this. A perfect human character is found only in the blending of both; one supplements the other. Man is not greater or better or stronger than woman; they are equal but distinct; and all discussion about the superiority of the one or the inferiority of the other is useless. In some things man is superior, in others woman. Woman is not a pale copy of manhood, but a distinct thought of God, as broad, deep, high and noble as that of man, and more beautiful. As one becomes like the other, the beauty of each disappears. A womanly man or manly woman never commands the highest respect. Each is to represent God—man the legal, kindly, fatherly; woman an equally strong, firm, and affectionate, patient, motherly side. Man represents strength; woman, grace; man, power; woman, beauty. Man's strength does not imply coarseness or woman's beauty weakness. In all the finer qualities of mind, in delicate perception of the true and the beautiful in nature and art, woman is the superior. In the moral attributes of patience, endurance in suffering and heroism in trouble, she is also the superior. To manifest the aggressive side in the character of Christ is man's sphere—to represent his firm gentleness and beauty of character is woman's. There is no conflict here, more than in the mission of heat and light; they complete each other.

I. Perhaps the strongest temptation of a young woman is to make her life one of pleasure-seeking (I mean in the pure sense), but pleasure-seeking in its purest form is selfish and weakens womanhood as dissipation does manhood. She who simply lives to enjoy life is less than a butterfly. Her life is as much beneath true womanhood as a bubble floating in the air is less than a globe of solid gold.

The prayer of the Psalmist is that our daughters may be as

"corner-stones hewn after the fashion of a palace"—a place of honor and a place of beauty. Woman's mission is not to seek pleasure, but to make herself pleasing, that is, beautiful as possible—pleasing in person, pleasing in thought, pleasing in manner, pleasing in spirit. This truth is foreshadowed in the physical nature. In man you look for dignity, honesty, strength, no matter how plain—though plain as Lincoln—the manly thing is dignity, strength, honesty; but in woman you look for firmness, love, sweetness. A man with a womanly face is unmanly, and a woman with a manly face is unwomanly. What the mountains, oceans, great rivers, and tall oaks are in nature, that man is in the world of mental and moral life. What the green valleys, the singing brooks, the blooming flowers, and the fruitful fields are in nature, that woman is in life. The mountains and the valleys each have their glory, and each adds to the glory of the other; but when you seek to make them alike you destroy the glory of both. Man is to represent the power of God's truth, woman the beauty of God's truth.

II. Whom is woman to seek to please? First, Christ. This the bottom motive of her life—this her rule of action—this the basis of her plans. Will it please Christ? This gives foundations to all questions and elevates the life out of cold morality or legality into a service of both the reason and the heart; this lifts her out of slavery to the rules of society. This is a universal standard for all, youngest and oldest, richest, poorest—will it please Christ? The Master paints this picture when he calls the Church his bride. This is the one universal basis of a beautiful character. There can be nothing deeper, broader, higher, purer, safer or more joyful. Then she represents her half of the divine nature, and the Son of God and the Son of Mary brings out in her life his own image and that of the sweetest of women, and she has a character firm, patient, honest, pure, faithful and gentle.

There was a poor English servant girl who lived in a wealthy family and the work was dirty and hard and the master not agreeable. She tried to be a Christian and live to please her Saviour, but the thought came, How can I do all this hard work for this unkind man in a Christian way? One morning the man brought to her his shoes to clean, all covered with mud, and her heart rebelled; but as she was brushing them the thought flashed across her mind, If these were Jesus Christ's shoes "how I would make them shine!" Thus a new conception of life dawned upon her soul, giving it dignity, greatness, as never before. This the highest thought which can enter the mind, living to please Christ, makes life safe from sin, brave in trials, glad in lonesomeness, and eternal in its love. This is the science of living. The art of life is to please others—pleasing Christ the foundation, pleasing others the decoration, of

the building. Pleasing Christ forms the roots of life, which make it strong; pleasing others forms the branches and leaves of the living tree founded in Christ.

III. Woman's power with man is not in her strength of muscle or sharpness of mind, or a pretty face. Men enjoy these for a season, but woman's power, either for evil or good, is in pleasing others. The world asks for bold goodness in man, but for firm, sweet goodness in woman. And when this art of pleasing is founded in love of Christ, it becomes next to the Holy Ghost the greatest moral power upon earth. First, live to please Christ; next, live to please others so as not to displease Christ. Test this in practical life. In the home, first seek to please Christ, that will make you conscientious; then seek to please father and mother, that will make you thoughtful in little things, causing you to be loved. In the school, pleasing Christ will make her faithful in study, pleasing others will make her correct in deportment. In the kitchen, pleasing Christ will make her trustworthy, pleasing others will make her agreeable in manner. In the store, pleasing Christ will make her honest, pleasing others make her attentive and polite. In the mill, pleasing Christ will give her good work, pleasing others give good manners. Thus everywhere, pleasing Christ will give purity, faithfulness and firmness; pleasing others give beauty, and influence. Seek to please Christ and then let the life overflow in pleasing others. The two must go together; for seeking to please Christ alone will have a tendency to make one seem narrow, and rigid and cold; and seeking to please others alone will make one superficial and fluctuating and affected; but seeking to please Christ, and seeking to please others so far as will not displease Christ, makes one both strong and beautiful. Be pleasing at home and away from home, in school and out of school, in the store and out of the store, with those above you and those beneath you—everywhere seek to please. As the flowers draw their beauty from the sunbeams and then smile upon all who meet them, so draw your grace from Christ and then let it shine in pleasing forms upon every human heart. Then you will have no transient flatterers, but the enduring love of both God and men; your soul shall be full of sweet singing memories, and God shall fill your crown with jewels, shining brighter than the stars in the eternal mansions. Therefore, seek to please. Be not only a corner-stone, but be beautiful; be not only strong, but pleasing.

25

THE BONDED LIFE: OR THE DEBT OF
STRENGTH

REV. REUBEN H. HARTLEY, D.D.

TEXT: *"So will I plead with you, saith the Lord God, and I will bring you into the bond of the covenant."* Ezek. 20:7.

My Young Friends: You are a favored few. Of the scores of youths old enough in our city, you only have reached the summit of High School honors. Others besides you, in large numbers, in the lower grades, have dropped out; some because disinclined to go farther; some because ill-health prevented; some because stern need demanded their time for wage-earning. None of these misfortunes have befallen you. The majority of youths in this world of ages similar to your own have no knowledge of such high privileges as have been placed within your reach.

And again, having parents approving and co-operating with your efforts for learning; having health and time to devote to such study, you have also been the recipients of a public bounty without which your superior privileges could not have been offered. You are a luxury to the community; an expensive one, too, for it has cost the community much to make you High School graduates.

You have no doubt been diligent, faithful students. Your presence here as those about to receive diplomas is proof of that, but you will permit me to remind you that you owe your present favored condition to much beside your own diligence; and this introduces at once the subject for to-night; The Bonded Life: or, The Debt of Strength.

Our Government requires revenues or duties to be paid upon certain articles; until such duties are paid the articles themselves are bonded—pledged as security for the revenues. The Government demand is ever upon them until the revenues are realized. In just this sense count yourselves under bond. I have referred to you in my first sentence as a favored class. I do not desire to alter the term, but I do desire that you shall not misunderstand it. A favored class you are, but I do not mean by that that you are pets—pretty poll parrots, to amuse; human skye terriers, to be fondled; or human poodles, to be merely fed, grow sleek and wear ribbons. God forbid. I do not mean that you are to be clothed in soft rai-

ment, receiving the world's ministry, fitted only for drawing-room and parlor, a supported, superfluous class, spoiled by the first steps toward education, for the world's work. No; verily, no.

I mean you are favored by sufficient mental endowment to learn; by having parents approving your mental training; by living in a state and community that is willing to pay a large sum to start you on the scholar's path; by being exempt from that poverty which must make the next meal the only thought. You are favored to be our bonded men and women, who are to ever yield revenues to all worthy human interests; favored because you are to be our hard-wood, put in the dryhouse, to be used in due time in places where extra fibre and strength are needed; favored because you are our good metal, fit for tool steel; favored because you have had some better training than others to fit nobly into the rank and file of the world's workers. The high calling of service is upon you. The joy of the rolled-up sleeve is set before you. The anointing of the school provided by the State sets you apart, in a sense, for the hard tasks of the State, and your study has thus far failed in part if already you do not feel that you are under bond to furnish such revenue of service as human needs require.

But to be more specific, allow me to assert that you, as a favored class, are under bond,

First: To your own future. If you cease disciplinary studies now, you stop where scholars begin—join the ranks of mediocrity, fitted in measure for the smaller demands of a circumscribed life. If you press the vantage gained by your High School studies, making them not a finish of your academic training, but a beginning, and with a grit and perseverance characteristic of America's best, conquer the obstacles and secure the college training, you will be putting a premium upon yourselves which the world's best will gladly pay.

Second: You are under bond to human society. Should you carry your studies no farther, the schooling already received is more than many of the world's worthy ones have enjoyed. That your advantages have been superior to most among whom you will live, puts you under bond to them.

Third: Any life void of faith is not life; it is only an echo of life. The high purpose of this hour cannot be achieved without your attention being summoned to the fact that with all your obligation to society and to yourselves, you are first and always under bond to Jesus Christ. He only is the Lord of life. Do you grow listless now? Thinking the minister must of course do some pious talking because it is Sunday, in a church, and his vocation requires it? What the sun is to our earth, Christ is to any life. You can exist in a cheerless dark cave if you desire. You can shiver and crawl about the north side of a cold mountain. Is the sun less

beneficent, or less necessary to the earth's real life because you do so?

But now, with your feet upon the threshold of real life, with its course to run over but once to your glory or your shame; in his name I ask you to which voices you propose to yield? "The mark of the prize of the high calling of God" is before you and for you, and is worthy of you. The lower life and purpose—the easier, drifting life is also before you, and is unworthy of you. You can redeem the threefold bond to yourselves, to human society, to your God, only by yielding to the worthy call. God has appointed good guardian angels to prompt you ever to acknowledge and pay in full your bond to life. The names of these guardians are known in heaven, they are also known on earth as the names of the Senior Class of the La Porte High School of this year. I commend you to them and to God.

One of the happy facts of our day is that these high aims and possibilities are just as wide open to women as they are to men. I do not forget that this is a co-educational institution.

Only a few years ago marriage was the only "sphere" open to women, and the single woman had to face the disapproval of her friends. It is not so very long ago that Lessing said, "The woman who thinks is like a man who puts on rouge, ridiculous." Not many years have elapsed since the ambitious woman who ventured to study or write would keep a bit of embroidery at hand to throw over her book or manuscript when callers entered. Dr. Johnson likened a woman speaking to a dog walking on his hind legs. "It is not surprising that she does not do it well," he said; "the wonder is that she does it at all." Dr. Gregory said to his daughters: "If you happen to have any learning, keep it a profound secret from the men, who generally look with a jealous and malignant eye on a woman of great parts and a cultivated understanding." Women who wrote books in those days would deny the charge as though it were a public disgrace.

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beneficent, or less necessary to the earth's real life because you do so?

But now, with your feet upon the threshold of real life, with its course to run over but once to your glory or your shame; in his name I ask you to which voices you propose to yield? "The mark of the prize of the high calling of God" is before you and for you, and is worthy of you. The lower life and purpose—the easier, drifting life is also before you, and is unworthy of you. You can redeem the threefold bond to yourselves, to human society, to your God, only by yielding to the worthy call. God has appointed good guardian angels to prompt you ever to acknowledge and pay in full your bond to life. The names of these guardians are known in heaven, they are also known on earth as the names of the Senior Class of the La Porte High School of this year. I commend you to them and to God.

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From all accounts he got along quite a little better than another young man I have heard of. Of course, I do not think this happened in Tennessee; but this young man was calling upon a young woman (that much happens in Tennessee, I suppose), and suddenly becoming quite serious, he said to her: "Do you think your father would object to my marrying you?" To which she replied: "Really, I don't know; if he feels anything like I do he would!"

No, marriage at all hazards is not the only opening for women in these days, and you do not often hear of them being reduced to such straits in the matrimonial direction as a certain Cincinnati woman I heard of not long since who brought a man to the minister, desiring to be married. The man was intoxicated; but when it was suggested to her to wait, at least until the man had regained sobriety, she explained that he would not come when he was sober.

But the thing I wanted seriously to say is this, that high aims and high possibilities are every whit as available to-day to young women as they are to young men, and that this is a most happy fact.

“They talk about a woman’s sphere
As though it had a limit;
There’s not a task to mankind given,
There’s not a blessing or a woe,
There’s not a whisper, Yes or No,
There’s not a life, or death, or birth,
There’s not a feather’s weight of worth
Without a woman in it.”

III. Thus far we have been putting all possible emphasis on the importance of purpose and aim and that they be both definite and high; but just here I wish to add a caution lest any be tempted to think that these alone will open the way to the coveted prize. They are good but they are not good enough. No, valuable as they are, let us not forget that even a high, definite aim and purpose in life will not insure success. Impractical dreamers might claim the possession of these. But the necessity is implied that the high ideal be pursued with untiring energy. A good beginning plus a good continuance makes a good ending. “Good luck,” says Emerson, “is only another name for tenacity of purpose.” “A purpose overfixed, and then victory or death,” is the motto of one of our most successful men of to-day. Another, a millionaire merchant of New York, puts the highest quality for success under the name of “stick-to-it-iveness.” Paul’s rule for the Christian life is the rule for all life: “This one thing I do.” “I have a mark and I press toward it; I so run, not as uncertainly, not in a curved or crooked line; but straight.” “Being a whole man to one thing at a time,” says Fowell Buxton, “is the secret of success.” It is an old saying that “he who follows two hares catches neither.” “By diligence and patience the mouse ate in two the cable,” and “little strokes fell great oaks,” as Poor Richard says in his Almanac. It is will force, fixedness of purpose, persistency, that enables a person to do or be whatever he sets his mind upon. Get a high and definite aim and purpose in life, and then stick to it.

On the prairies of South America there grows a flower that

always inclines in the same direction. If a traveller loses his way and has neither compass nor chart, by turning to this flower he will find a guide on which he can implicitly rely; for no matter how the rains may descend or the winds blow, its leaves point always to the north. So there are people, not a few, whose purposes are so well known, whose aims are so constant, that no matter what difficulties they may encounter, or what opposition they may meet, you can tell almost to a certainty where they will come out. They may be delayed by head winds and counter currents not a few, but they will always head for the port and steer straight for their desired haven. And the glad fact is that they arrive there by and by.

IV. But just here comes forward a final point which needs definite attention. We have been talking of success. The question, after all, that needs to be faced most calmly and honestly is this—“*What is real success?*” It may be a real relief to some of us to know that success is not a measure of comparison with what other men and women have done—not at all. This is what success is: It is the coming up to the level of our very best. It is the making the most of our abilities and possibilities. To measure ourselves by comparing ourselves among ourselves is not wise. As one has aptly said, “The frog is not called to swell himself into an ox, nor to do the work of an ox.” We should only ask: “What is the level of my very best, and how nearly am I coming up to it?” How does what I am compare with what I might be?

When Nelson signalled from his flagship, “England expects every man to do his duty,” it did not mean the same to all. To the captains it meant that they should do their best as commanders; to the marines, that they should do their best at the guns; to the sailors, that they should do their best in sailing the ships; to the cabin-boys, that they should do their best as messengers—every one succeeded who did the best he could.

Success is not a question of talents, but of doubling them. It is not a question of present position at all, but of making the most of oneself. And when I say that, I want you to know that not for one moment this evening have I been limiting my meaning to advancement in things temporal only. Principles are principles, and they hold good in every part of God’s universe. The same elements that bring present success, if rightly applied bring eternal success as well. Assuming therefore that you are desiring success in both departments of your future business, the earthly and the heavenly—in each of which you are called upon to glorify God and do good unto men—I ask you to write high above the entrance door this significant motto:

“GOD EXPECTS EVERY ONE TO DO HIS BEST.”

27

BACCALAUREATE SERMON

D. E.

TEXT: "*Brethren, I count not myself to have apprehended; but this one thing I do, forgetting those things which are behind,*" etc. Phil. 3:13.

By no mistake or confusion of ideas has the close of the school year been called the commencement. Every end is a beginning. The end of the old year is the beginning of the new year. "The king is dead; long live the king" gives expression to the thought in terms of politics. One passes, but another comes. The close of the year is not the end of life; it is the beginning of a new era. Thus we wind up the work of one school year only to start afresh. And this is what we call the Commencement.

Again the rolling months have brought us to this season. Some are going out with completed work. With them finished courses mark a distinct change in activity. Others have advanced a stage in their educational career and have entered higher classes for future effort. To all, whether they leave these halls, to return no more as students, or simply go forth for a few weeks of work in other fields of service, the Commencement season brings an urgent injunction, which is crystallized into one word, "Forward."

I. One thing the student has learned in the years of study which he has spent in school or college, to wit, that the realm of knowledge is infinitely great. The sum of man's ignorance is greater than the sum of his knowledge. The more he learns, the greater becomes the unknown world in his apprehension. There is no such thing as a finished education. At Commencement then we stand on a Mount of Observation looking away at a limitless prospect.

II. Commencement is a note of encouragement in life. It bids us break away from the past and bend all our energies upon the future. Even achievements and victories sometimes satisfy the ambition and cause a relaxation of effort. Dissatisfaction with attainment is the surest stimulus to greater effort. The widow of a great artist reveals the spirit of her husband in these words: "I never saw him satisfied with one of his productions, and often, very often, I have seen him enter my sitting-room and, throwing himself in an agony of despondency on the sofa, exclaim: 'I never, never shall be a painter as long as I live.'" Such dissatisfaction

bore his panting spirit on to noble successes. The past has its lessons and its inspiration. Mistakes and failures are warnings to do better in the future. A Spanish proverb puts it: "He is a fool who stumbles twice over the same stone." And so Tennyson sings: "Men rise on stepping-stones of their dead selves to higher things." The memory of the past with its failures and its victories should only be permitted as a stimulus to better effort and to greater victories. In every other sense forget the past, and press on to the goal. We live in the present and look to the future. The Alpine climber does not ask how far from the valley he has reached, but how near to the top he has attained. That is the true philosophy of a successful life.

III. Everyone has to some extent the future in his own power. Progress is the spirit of Commencement, forgetting the past and looking forward. Our Golden Age is not as with the heathen behind us but before us. The City of God has not yet been realized. Life for all men holds great possibilities in store. There are greater victories to be won than have been won. Achievement already secured is only the promise of larger attainment in the future. All the possibilities of ultimate perfectibility are within our vision. This is the law of our being, not counting to have attained, but reaching forward to that which is before. Paul made the goal of his endeavor, "the high calling of God in Christ Jesus." Nothing but the highest and the best is worthy of human effort. And so we urge that Commencement shall be more than a word; that it shall be incorporated in our lives.

28

COMMENCEMENT ADDRESS

REV. JAMES H. SNOWDEN, D.D.

All good men and women are interested in the subject of education. It is a peculiarly interesting subject at this season of the year when we are inspecting the product of our educational institutions as they appear on Commencement days. Are our educational institutions doing for coming generations all that they ought to do? Is the educational work of this generation in the hands of thoroughly competent educators?

Many writers on the subject of education do not seem to have very clear and definite ideas either with regard to the materials they are to use or the purpose for which these materials are to be used. For example educational writers tell us that we are to go back to the root meaning of the word education in order to have true ideas of education. They say that our word education is derived from *educō*, a verb of the third declension, whereas, it is really derived from a verb of the first declension. Moreover, they overlook the fact that the Romans had very crude, imperfect and confused ideas of education. We should be far more competent to decide what education really is and ought to be than were the Romans, and we need not trouble ourselves about the definition and meaning of the word.

I. The first question for the educator to decide definitely is the question as to what he is to educate, or train or develop. This is a fundamental question and no one is capable of doing good educational work who does not give the right answer to this question. When one undertakes to educate youth he should first of all decide whence they came, what they are, and whither they are going. If they are only mortal animals, sprung from the dust, their education is one thing; but, if they are immortals, if their life in this world is only a preparatory school where they are to be trained for eternity, their education is a very different thing. No one is qualified to educate immortals who has not himself felt the pulsation and power of an eternal life. An atheist, an irreligious teacher, may be competent to train animals, but he is not competent to train immortals. The man who does not know whether he has a soul, an immortal soul, should never undertake to teach or train immortals.

II. The teacher must not only have a definite knowledge of the material that is entrusted to his care but he must also have a definite

idea of what he is to make of this material. This is an age of specializing, an age when the importance of society is sometimes emphasized at the expense of the individual. The educator must know whether he is to train those committed to his care so that they may become the best possible cogs in the great social, political, ecclesiastical, commercial machine, or whether he must so train them that they may, individually, become the best possible specimens of humanity, the highest types of men and women. The educator whose supreme aim is to make a good cog in the wheel of human society without any regard to the value of that cog to itself, is unfit to train immortals.

III. True education includes two great themes, religion and economics. Religion includes all the facts and experiences that concern man's relation to God and the eternal years, while economics includes all the facts that concern man's duties and rights in relation to his fellowman while he lives in this world. A man's religious creed will always determine the character of his economic system. If any one questions or denies the existence of God, if any one fails to recognize God as the ruler and rewarder of men, if any one regards himself and his fellowmen only as mortals and not as immortals, he cannot make a proper estimate of the real value of himself or his fellowmen.

If one truly believes that there is a personal God, that he is the rewarder of men, that he is almighty, all-wise, infinitely righteous and just, the judge of all the earth, to whom every one must render an account, he will be able to make an intelligent distinction between right and wrong, between good and evil. Righteousness, equity, justice, will be the solid foundation on which he can build his system of economics.

29

THE OUTLOOK FOR THE COLLEGE GIRL

The outlook for the college boy takes care of itself. By the time he has reached his senior year he has decided what business or profession he is to follow. Perhaps he takes one more vacation before he begins, a last look backward over his boyhood, but by September he is at work. It seems very simple for him. The college girl thinks regretfully, and it is so different for her! The change from school to home life is so great as to upset her balance. Unless she begins at once to teach or continues her studies, she is without occupation for the first time in all her busy life. She knows what it means now to have the days, once so short, have twenty-four hours, each longer than the last.

Perhaps the country girl feels the change most keenly. Though loyal to her home, she misses the little afternoon teas, the fraternity meetings, the basket-ball games, the gay little parties,—all the variety and good fellowship of four years. In their stead there is the daily round, the common task, beginning with the early breakfast and the piles of dishes to wash after it, on to the housework to which she has been a stranger, followed by the long, monotonous afternoons, more dishes to wash after supper, and then the short, dull evening. The change from college life seems almost too great to be borne, and the outlook down the long, long years is appalling.

In her degree the city girl has much the same feeling of pause and shock. She, too, finds her occupation gone. She aspires to do something useful; to carry out some of the ideals set before her in the baccalaureate sermon on that last Sunday. Life—Life with a capital letter is before her, and she yearns to make the most of it. She envies the girl who must work. She would rather do anything than be idle, and the prospect before her seems no better than idleness. It is asking too much that a girl fresh from school should "See life clearly, and see it whole" at the very outset. But how much happier she would be and how much happier she would make others if she could be helped over the hard period before she adjusts herself. Older people seldom understand the mental storm and stress of the first months out of college, when the girl deprived of occupation for the first time in her life is restless and unhappy when every one is trying to do all in their power to fill her days full of pleasures. While she accuses herself of ingratitude and is often miserable she is ashamed to show it or to ask for help.

Often with a view to filling up the empty weeks she throws herself into society and lives in a whirl of teas, receptions, luncheons; but it is seldom that this is enough to satisfy her. That baccalaureate sermon and all the sermons, lay and professional, she heard in college, haunt her. Her inherited Puritan conscience forbids her living for herself alone. Then she turns to her nearest duty as she sees it, and with youthful enthusiasm, born of ignorance, she suggests that she assume entire charge of the housekeeping, and is amazed and hurt when her mother smilingly explains that she is not ready to be put on the shelf, and declines the offer of a substitute. After this rebuff she flies to one more outlet for her energy, benevolent work, and at once is received with open arms. Does she want something to do? She shall have it—"good measure, pressed down and shaken together and running over." Once in the midst of settlement work she finds abundant means of lavishing her vitality on those who need it, and soon her days and nights are full, and she becomes a sort of boarder in her own home.

Is it a hard saying that all these natural ways of filling the empty days after graduation are mistaken? And yet is there not something for the college girl which is a nearer duty than society and settlement work, and a more reasonable one than taking other people's burdens from their unwilling shoulders? It seems a narrowing suggestion that the college girl's outlook should be first and chiefly around the small horizon of her own home; but it is one that widens as one studies it. There is the father, his daughter's most ardent admirer, who would be made happy by pleasures especially planned for him, quiet evenings of talk and music and books, and perhaps his favorite game, however uninteresting it may be—shall he be robbed of all this? The mother may not need to give up the housekeeping which would empty her own days for her, but how about the companionship to which she has looked forward all these years of her daughter's absence? Must she be deprived of it by either society or benevolence? The younger brothers and sisters are especially susceptible to the influence of the half-known sister from college. There are a thousand things she can do for them. The circle of homely, beautiful duties widens as we look, till it seems as though four years away from home were but a preparation for homecoming.

If there is a clue to unravel the skein of bewilderment the college girl finds about her after graduation it lies in these words: First, give yourself enthusiastically to your own home. After that, take up your outside duties of society, church, benevolence and friendship. Remember that these first years are an education as much as those which are gone. Too soon other ways will open before you and other lessons be set. Perhaps the fairy prince may

come and take you away; perhaps outside claims of work may be pressed upon you. While you can, do the nearest, best thing, and give yourself unreservedly to your own home circle till the outlook widens providentially into something broader and more satisfying still.

30

THE PRIZE OF SUCCESS

REV. D. H. SCANLON

TEXT: Phil. 3:13, 14.

The reason so many people make a failure of life is because they don't start out right.

And so, my friends, it is with the educational life. Let a young woman start out from the walls of an institution of learning which has been made sacred by the tenderest ties of friendship and association, and though she has taken a high stand in class work and has won coveted honors and wears well-deserved medals, yet if she feel that the battle of life has been fought and the prize of success has been won, she is sure to make a miserable failure of the educational life. She has started out with the wrong conception of the educational life. The battle has just begun; the most hotly contested point is yet to be reached; the prize of success lies at the other end of the journey. "I count not myself to have laid hold of the prize as yet, but one thing I do; forgetting the things which are behind, and stretching forward to the things which are before, I press on to the goal, unto the prize of the high calling of God in Christ Jesus."

I. I beg you to notice with me, then, in the first place, that as the wisest of the apostles realized that though he had taken many strides toward success in the Christian life, yet the strategic points of the battle were ahead, so in your struggle for wisdom and proficiency in the natural and exact sciences—philosophy, history, art, and language—though many difficult lessons have been mastered and examinations successfully passed, yet the field is wide before you, and the competitors are many and the competition strong and the conflict has just begun. Press on, press on to the prize!

Those of you who leave this institution of learning at this time, bearing with you collegiate honors and degrees given in recognition of your faithful service and high attainments in the various departments in which you have pursued your course of study to successful completion under the tuition of this superior corps of teachers, I entreat you to remember that this work is only preparatory to the great field of usefulness which stretches out before you in life. It has equipped you to make the best use of your opportunities in life and gives you a decided advantage over the competitors in the battle

for bread who have not enjoyed the privileges which have been accorded you; and should any of you go out from this literary institution, with its elevating and ennobling and inspiring influences, and take your stand with the drones and slaves of the masses, it will be because you had the wrong conception of life and abused rather than used your opportunities.

II. Notice, in the second place, that as we are at the beginning of the journey it is not the time to sit down and daydream of the successes and achievements of our preparations in the past; "but one thing I do, forgetting those things which are behind, and reaching forth unto those things which are before, I press toward the mark for the prize."

Many a gifted person has lost precious opportunities and wasted noble faculties by dreaming of the past or the impossible. Have an ideal, a high ideal, and press upward and onward. Never be satisfied with the past, but always have nobler ambitions for the future achievements. Had Michael Angelo been satisfied with his accomplishments and achievements when he completed his earlier works of art, we would never have had his "Last Judgment." Had Dante only admired and dreamed of his past writings, we would never have had his sermon on the text, "Whatsoever a man soweth, that shall he also reap"—"The Inferno." Had Victor Hugo stopped when he received "honorable mention" from the French Academy for his first literary production, we would never have been heir to his "Contemplations," and hence the world would have been poorer. So, my friends, the man or the woman who is to achieve the prize of success must forget the things which are behind and reach forward to the things which are before.

III. But, in the third and last place, I would have you remember that the noblest prize which is truly worth coveting or striving for is the one through Christ and from God. "Get wisdom; but with all thy getting get understanding"—spiritual understanding, which maketh the heart glad and the life blessed and knoweth no sorrow. It is the chief end of life to glorify God as well as to enjoy him forever; and it is for this reason he has endowed us with mental faculties and given us the privilege of developing them, and that life in which the physical and mental faculties are developed and the spiritual neglected is both abnormal and unsatisfactory and can never have a happy issue.

I entreat you, then, young ladies, to seek first the Kingdom of God and his righteousness—that prize of the high calling of God in Christ Jesus, as it is the pearl of great price and the prize of success.

31

FOR AND AGAINST CO-EDUCATION

Yes: "It is not good that man should be alone," is the edict of the divine wisdom. Separation of the sexes in practical life is unwise and unnatural. School-life to the boy or girl, to the youth or maiden, is—or should be—a preparation for the practical life of the future man or woman. Since the sexes must mingle in family and social life, it follows that co-education is desirable; but it should be under the guidance of wise teachers, with a careful oversight in regard to the choice of reading, companions, and other character-building influences.—Mrs. W. W. Steele.

No: It is ridiculous to educate a girl in higher mathematics and masculine arts when she needs all the time and opportunity to learn her own lessons in life.

As mistress or assistant she needs a course of study, now difficult to obtain in any school, which will develop a womanhood self-reliant in any emergency, skilled in literature and social arts, the alchemy of the kitchen, the harmony of furnishing and of music, the economics of the household, so that she will not enter upon her life trained in masculine branches yet ignorant in her proper sphere.—Henry H. Swift.

No: I have had three years of opportunity to compare co-education in a typical college of the West with the separate system in Harvard. The experience convinces me that co-education is not desirable.

1. The training and the ideals which develop girls and boys differ so much that a compromise satisfies neither sex-character. Harvard and Wellesley each profits by pursuing its own way.

2. Strolls out of hours, secret meetings, and rebellious escapades constantly stir college discipline into turmoil. Serious scandals occur in the strictest college.

3. Sentiment dominates co-educational life.

(a) Approximately two-thirds of the students develop "cases."

(b) Then interest in each other fills the mind, so that the higher life of serious thinking is driven out by plans for anticipated meeting or remembrance of past contact.

All other college interests are subordinated: chapel is interesting as a meeting-place and literary societies as a "date."

4. Young men, at least, lead when out of the sweet, tinted at-

mosphere of sentiment a more natural, wholesome life of youth, playing harder, studying more, thinking deeper, striving higher.

Their social life then is in the normal way of the world, instead of hot-house forcing.—Jerome C. Fisher.

Yes: No one would argue that the brotherless girl or the sisterless boy is better off, being so deprived: yet when the sexes are segregated in their education they are artificially thrust into the condition of being without brothers and sisters, as the case may be, for the major part of their time throughout the most impressionable period of their lives.—Florence Bradford.

Yes: The distraction caused by this co-education is not usually detrimental, as the mind cannot do proper work if it has not a variety and a rest from the daily routine of study, and the student that knows the importance of school will not usually allow anything whatsoever to interfere with work in studies, and one without such a realization will seldom make success anyway.—Ray H. Bryson.

Yes: Our modern elective courses offer a sufficiently extended choice of studies adapted to the spheres of life of the two sexes. The educated American woman's superiority to her European cousin lies in her equality with man in the same sphere of thought, making her a better wife and mother.

The mental development of the sexes is parallel neither in direction nor in rapidity. However, proper elasticity and variety of courses and adaptation of instruction methods to individual capacities and interests, and a proper proportion of men teachers, obviate the necessity for a separation on this account.

During adolescence boys are physically stronger, girls more ambitious. But watchful teachers and parents, following medical advice and with judicious choice of courses, can hold each student to a suitable requirement. Most pupils suffer not from school work, but from outside excesses (social distractions, irregular hours, etc.).

Co-education makes boys less boisterous and thoughtless, girls less superficial and affected. Each sex is influenced by the best qualities of the other, recognizes its own weaknesses, and endeavors to appear at its best when the sexes are together. Naturally, vicious pupils whose influence would be injurious should, like other defectives, receive suitable instruction in special institutions.—H. H. Foster.

Yes: A girl educated with boys is better fitted to be a helpful companion to father, brother, or husband, for she knows their tastes, habits, good qualities, or weaknesses. Should she become a mother of sons she will be at no disadvantage in wielding an influence over them. She enters life with a wholesome idea of

friendship, not regarding every man she meets in the rôle of a possible husband. In schools for girls only the curriculum is apt to be very limited in things physical, and the more scientific and mathematical studies, for which many girls show great aptitude. In boys' schools, again, how sadly neglected music and art very often are! and boys are thus deprived of two valuable resources for the idle hours in future which so often prove their ruin.—Mrs. Agnes Gollan.

32

AN ADDRESS FOR GRADUATES

My young friends:—

You are to-day stepping out into the sunlight of your being. You are taking the deep breaths and feeling the exhilaration which comes with the morning of life to those who bestir themselves. Furthermore, you are in a country where the outlook is sublime and inspiring to noblest effort. Everywhere you look there looms up the possibility of splendid achievement.

But with all this inspiration and splendid vision, with all the hilltops bathed in the light of the morning of promise, and with the distant mountain summits aglow with splendid achievement, you need guidance and warning.

We live in an age in which every mountain summit must be aglow with gold if it is to be worthy of our scaling; in which every landscape must be bathed in silver to be considered worthy of our feet. Our age is too utilitarian, too materialistic. Learn that the world's greatest benefactors were without silver or gold. We do not decry the possession of wealth; but we maintain that it has neither a great uplifting power nor has it been a dominating force in the world's progress.

There are many things money cannot buy. It can not always buy the merest necessities of life. It can never of itself and in itself bring happiness. The capacity for enjoying that which I can buy is not vested in its purchasing power. It can not buy peace of mind or a clear conscience. Many of the wealthiest to-day are really imprisoned, not indeed by a human jailer, but by the merciless hand of their own fears and by the decree of their own consciences.

Some years since Dr. Watson (Ian Maclaren) was asked to give a list of what he considered the six greatest men of history. This is what he said: "One opened the kingdom of letters with his poems; another asked for us the deepest questions of the soul in his dialogues; a third opened for us a new world and doubled our dwelling place; a fourth expounded the secrets of the physical universe and arranged the stars on a map; a fifth cleansed away the corruption of the Church and restored her strength; and a sixth, greatest of all, showed unto the world righteousness and wrote the Ten Words of our conscience. The names of Homer and Socrates, Columbus and Copernicus, of Luther and Moses, can never be blotted from

the pages of human history. They belong to no country; they are citizens of the world and their fame is ageless."

Let me add, these men were not great because of their poverty (every one of them was poor) nor in spite of their poverty; but because of their aspirations, their motives. Learn, here and now, that no man can be great without great motives. No life steeped in selfishness nor tainted by vice can be really great. You must avoid selfishness; for it is Satan's trap in which he catches all classes and forges upon them the shackles of eternal bondage.

Get rid of the idea here and now, that all you learn and all you get is for yourself. Get the noble thought which must give you the highest impulses of which your being is capable that all you learn and all you get is for your fellowman. When once that thought takes hold upon you, and begins to work out its results in your life, you will be useful and happy, and you may be also famous; immortal you certainly will be, because you will live always in the lives of those whom you have helped. If, on the other hand, you allow Satan to bind you in the shackles of selfishness, your life may surround itself with great heaps of material wealth; but you will starve your soul and you will be poor in all that makes life rich for God and eternity.

In conclusion, let us say, to serve God best and to help man most, and attain the highest results of which your being is capable, you must always recognize your personal responsibility to God. One evening at a banquet table that great statesman and orator, Daniel Webster, was asked what he considered the greatest thought that ever entered his mind. An expression of unusual thoughtfulness came into that remarkable face as he slowly and solemnly said, That of man's responsibility to a personal God. Unless you make this personal accountability, you fail. This thought will be to your life what the safety valve is to the engine; and also, at the same time, what the steam is to that engine in giving power and efficiency. It will be more to you than gold, making your life a factor in the world's good, more than talent in bringing you greatest success; more than fame in bringing highest satisfaction. When you step off life's stage it will bring to your immortal hearing the applause of the angels even though men should be silent, and with the great Master's plaudits, "Well done, thou good and faithful servant, thou shalt enter into the joy of thy Lord."

33

PLAIN TALK WITH MEMBERS OF THE
SENIOR CLASS

R. T.

Now, girls, don't get scared. This is not a lecture. It is intended to be only a kind, practical talk. You are about to graduate. Your hopes are high; your ambitions noble; you are determined to succeed; in fact, you are sure you will. We hope you may succeed, either as happy housewives, successful business women, or in the field of letters. But remember that as wives, your success in making for yourselves happy homes will depend more upon your pleasant manners, your good practical common sense, and your knowledge of all-round household affairs (especially good cooking and how to do it), than upon the thorough manner in which you have mastered the textbooks of your college course. Your husbands, good sensible men, we hope, will appreciate your intelligence and your thorough scholarship highly, provided their homes are kept neat and trim, the bread is sweet and fresh, and the three meals a day are on time and palatable. Such is man's nature, and you can't change it.

Therefore, if you have not already mastered that finest of all fine arts for a woman, neat housekeeping and good cookery, make it your first business after graduation to devote at least a year to the acquiring of that bit of knowledge, so important to all women. Take hold in your own mother's home, and practically learn by actually doing the cooking.

If, on the other hand, matrimony is foreign to your thoughts and expectations (an almost preposterous supposition), and your ambition is to go into business, millinery, dress-making, or some other avocation suitable to your sex, then do not make the mistake of supposing that because you are a college graduate you can jump right into and make a success of your chosen industry without any special preparation. Business is business, and to succeed in business a thorough knowledge of the rules of business, of all those many little niceties in waiting upon, accommodating and pleasing customers, is absolutely essential to success; and this ability is not acquired by a course in literature and the sciences. To the contrary, it must be acquired by actual experience. In fact, these essentials are and can only be acquired by practice. Hence, your better way would be

to serve awhile with some up-to-date merchant in your chosen calling.

The concentration of your thought upon your work is also very essential. You cannot interest, please, and satisfy a customer while your thought is on something foreign to the trade—while you are thinking of the theater, cards, receptions, or some other social function. Be interested in your work, and your customers will be interested in the goods you handle.

But you may not aspire so high as being the head of a commercial firm. You may desire to be only a first class saleslady in a first class house. This is honorable, noble and useful. But to attain that you must be able to start in pretty well down at the bottom, and then work your way up. Your success in doing that depends upon your diligence and efficiency as a saleslady. The eye of your employer will be upon you. Every little touch of extra attention which you give to your work in ways that will attract, please, and satisfy customers will be noted by him and appreciated. And, to the contrary, every little defect, neglect, or blunder will also be noted and will be to your detriment.

By all means be truthful and candid with your customers. For your life, do not deceive any one for the sake of making a sale, nor for any other sake. If you do, sooner or later, it will come back to you with tenfold interest. Remember how Jacob deceived his blind father, and in due time ten of his sons stood up and lied to him about Joseph. His case is a wonderful verification of the great truth that we reap whatsoever we sow, and that we reap more than we sow.

We congratulate you on your graduation, and sincerely wish that all your high purposes and happy expectations may be realized, but success comes not accidentally. Every cause has and must have its legitimate effect; and diligence, intelligence, attention to details, snap, fidelity, and a life that is loyal to God constitute the cause which has for its legitimate effect a successful earthly existence and a final home in heaven.

34

ADDRESS TO THE GRADUATING CLASS

PRESIDENT J. ROSS STEVENSON, D.D.,
Princeton Theological Seminary

Christian Brothers in the ministry of the Church, a French writer has defined a great life as a thought conceived in the enthusiasm of youth and carried out in the strength of maturity. Some time ago, it may have been years, there was born in your heart a great thought, the possibility of becoming ministers of Jesus Christ. In the glow of a worthy ambition you have nourished this thought until it has become, as we believe, a settled conviction, resting on a secure foundation of the very best training.

Now you are to begin to build, to carry out your God-given thought with the strength of maturity. There is a challenging word of Paul's which I want to leave with you. Writing to the Corinthians in commendation of their generous purposes, he adds: "Now complete the doing also," so that as a modern translation puts it, "Your readiness to take it up may be equalled by the way you carry it through."

There is a great name intimately associated with the life of this institution which I love to recall. It stands for nobility of purpose and magnificence of achievement. I envy the men who came under his instruction in the Seminary and the people who listened to his eloquent and compelling preaching, one who could be truly called in the full significance of the title, a faithful servant of Jesus Christ. I refer to George T. Purves. His friends have rendered a wide-reaching and lasting service by publishing a volume of his sermons which may be taken as models of his pulpit power. One of these sermons is entitled "Unfinished Buildings," and in a most impressive way this minister who could not fail explains why there are failures in the Church and in the Christian ministry. It may be because there is no secure foundation such as we trust you men have laid. It may be because the builder is too ambitious and aims too high, or undertakes too many things, or else he fails to count the cost, and the comment on his work is: This man began to build and was not able to finish. All this bears on Paul's word—"Complete the doing also," or as the Apostle Peter puts it when he was urging steadfastness—grow. Dr. Babcock who interpreted this as in acrostic form, g-r-o-w, go right on working, declared on one

occasion that the inexorable law of nature is "grow or I will kill you." The ministerial dead line, wherever it runs—at fifty, or thirty or seventy, marks the cessation of growth, the abandonment of building. Carry out the great thought of Christ's ministry with all the strength of maturity, to a finished course, and to this end that your career may be one of steady progress and complete achievement. Let John Drinkwater's fervent prayer sink into your souls:

"We know the paths wherein our feet should press,
Across our hearts are written thy decrees.
Yet now, O Lord, be merciful to bless
With more than these."

35

ADDRESS TO GIRL GRADUATES

REV. A. J. SCHOLIS

James Russell Lowell speaks of "earth's noblest thing, a woman perfected."

Of course every girl whose outlook upon life is from a right point of view will desire to attain as nearly as possible that true womanhood which the poet had in mind. And surely every such girl will be willing to be reminded of some of the essential traits which go to make up this true womanhood. Therefore I shall have to be forgiven of the calling attention to one or two of these character stepping-stones.

I. A fundamental attribute, one of chief importance, a quality to be diligently cultivated, is reverence—first, reverence for God and for all sacred things. The irreverence for our heavenly Father, for his house, and for the holy Sabbath which is frequently exhibited by both old and young is truly shocking; and such lack of veneration is a hindrance to the development of true womanly qualities. I pray you, girls, cultivate reverence for God, for his holy day, and for his sanctuary. Cultivate also a becoming reverence for parents and parental authority. It has been said that "this is an age of obedient parents," but I am sure that on reflection you will see that such reversal of the true order in the home government must work in opposition to your own good, being, as it is, at variance with God's plan and in violation of his command: "Children, obey your parents."

II. Again, I would exhort you to acquire and cherish great reverence for the glorious state of womanhood. Shun in your girlhood everything that would tarnish that honorable estate. Ever keep your future in view, and never forget that as a prospective true woman it is your duty at all times to be a lady. This will preclude the unseemly conduct so prevalent with girls to-day, such as loud talking and laughing, use of slang, loitering in the streets, rude familiarity with boy companions, etc. Every deviation from the path of rectitude leaves a blemish. The wrong may be repented and forgiven, but we can never be quite what we might have been had the error never been committed. "The bird with a broken pinion never soars as high again."

III. And as a helpful factor in promoting your growth in all womanly characteristics I would have you strive to comprehend as clearly as you may the extent of, and your accountability for, your influence. Much is said of the influence of mothers. But I want to tell you that girls, too, may yield an immeasurable power for good or evil. Shall your influence be uplifting or debasing? Boys are largely what their girl companions help them to be; and they are to be the men of the future; thus what those men shall be depends greatly upon the girls of to-day. If our schoolgirls could be organized into a "Lift-up Band," whose object it should be to save brothers and companions from evil ways, the resulting good only the light of eternity could reveal. Let your boy associates know that they can win and hold your esteem and the privilege of your society only by purity of life. You may thus exercise a potent influence against the evils which are surely and rapidly wrecking immortal souls.

IV. Let me remind you, too, that your selection of companions in your girlhood will have great influence in determining the plane of your own life. Association with youths of inferior moral character will vitiate your social tastes, dull your moral perception and make the attainment of a high type of womanhood very improbable. Therefore now, in your formative days, hold yourselves to a high standard in your social relations and so keep yourselves and your influence in that direction which will lead to superiority of character.

V. Finally, I urge you to learn and practice the invaluable art of thinking. Be not content to accept all your ideas ready-made. Closely allied in importance to the habit of reading is the habit of thinking. I mean, of course, right thinking. I have heard of a girl who thanked God that she had a "good forgetter." But if you will secure and keep in active operation a good thinker, thus giving your active brains good material to work upon, your need for a forgetter will be greatly minified. "Guard well thy thoughts; our thoughts are heard in heaven." If you would reach an ideal womanhood, you must be pure in thought as well as in word or deed.

In view, then, of your possibilities of development toward good or evil, strive continuously to grow toward purity and moral excellence. And in view of your possibilities of influence for good or evil, I entreat you, in the words of a good and wise man, "Let the weight of your character press everyone it touches away from the wrong and into the right." And:

"May you wear your crown of womanhood
As something noble, grand, and good."

36

ADDRESS TO GRADUATES

NOLAN R. BEST

We do not share the illusions which the comic papers keep alive regarding your attitude toward life as you come out of college. You do not think you know everything; in fact, your serious danger is that you do not feel that you know anything, and are easily caught with the suggestion that you have to unlearn most of your college course. This is as bad a delusion as the other. Nor do you think the world is eagerly waiting you, clamoring for the joy of employing you or accepting the offer of your services as a great honor. That is another of the silly jokes which is not true to life.

But if opportunities do not come rapidly, we think just now of certain opportunities which will come to every one of you to which we bespeak your careful attention. First, you have the opportunity to commend college life to prospective students. We are not thinking at all of your power to induce younger people to go to college. We are thinking, instead, of the young people who mean to go, and who will get their ideas of what real college life is from the things you say about it. You will have large influence, more than parents or teachers or older friends. You know that horse-play is not the chief thing in college, and you owe it to coming students not to give the impression that it is.

Midnight "feeds" and cheap little violations of decorum are not the main things to remember from college, and you ought not to let other people suppose that you think so. Do not, we beg of you, join the ranks of graduates who sneer at study and teachers and real knowledge, while you talk big about its being really other things that make college worth while. Your parents did not send you to college to play games and to roam the campus and to have jolly larks. They are all good things to do and we trust you did them all, but, of course, you did not actually give most of your time to that, and you know you did not, so it would be only fair to avoid giving the impression that you did. Tell coming students the solid truth about what college means. In a crowd of young college graduates recently, one of the young men told of his study; the others hooted at his recalling such a thing, but it was mostly put on. They had all studied, but they had a foolish notion that it was

smart and wise to pretend not to have done so. Spare the coming students that false impression of college life.

Then, you have a great opportunity to correct false impressions which older people often have. You are like decent Americans in Europe, terribly handicapped by the foolishness of some who have gone before them. In Europe all Americans are considered loud, self-assertive, boastful, uncultured. Why? Because a small number of Americans have showed themselves so and have made a record for us all. You will find older people with adverse notions about colleges and college graduates. They have come by them honestly. Foolish graduates have acted foolishly, have told extreme stories of college life as though they were normal, have had a silly pleasure in trying to shock sensible people, and have paraded their cynical views of life and duty. You can augment that feeling or you can help to correct it.

Older people often think that college life tends to make young people cynical about religion; you can show that it does not. They think that it unfits young people in matters of common sense, making them remote from practical life; you can show by word and deed that it does not. They think college life is one-sided, having too little of the intellectual about it, so that one good man said he could think of no suffering greater for a man with brains than to be shut up to the talk of the average college group. You can be sensible enough not to try to hide the fact that you know something without giving the impression that you think you know everything. In short, you can care more for the reputation of college than for yourself.

In addition, you have a real opportunity to help in enterprises which have been compelled to do without you while you were in college, though they have needed you all the time. There is your home circle for one thing. You may not be going back to it, but if you are, let us urge that you get back into its interests as soon and as fully as possible. You are weaned away from it now, but they need you, and you do not do well in building up your own outside circle of interests. Learn the friends of the family again, and get into its habits helpfully, doing your work of transformation, if that may be, from within.

Then there is the social circle which you left. It is changed and it will seem to you much less interesting than it was, but you will be much more interesting to it. We are not suggesting that you go back unchanged. You ought to be changed. You ought to have large contributions to make to its life. If it is cheap, you ought to enrich it. But you cannot help unless you get into the circle.

There, also, is your church. You ought now to be able to rise above its defects. Its pastor is not so eloquent as your university pastors have been, and the choir is not so good and the Sunday school is a poor affair, perhaps. Let that all be true. What has your education done for you if it has not made you able to see value in spite of defects? If your course has made you more sensitive rather than more sensible, it has been very defective. By this time you ought to know that religion is a bigger thing than such little details as those. You are equipped to help. If you have been out of the line of Christian service, get back to it.

Do not take your passing college doubts too seriously. If you have come out indifferent, you know it is because you have not given religion the serious thought it deserves. This is your chance to do more thinking. Your church, or some church, needs you and deserves to have you. We expect great things of you, we who have been out for some time. Do not disappoint us.

37

THE OBJECTS OF EDUCATION

REV. JAMES H. SNOWDEN, D.D.

Education is a large business in our modern world. Millions of dollars are invested in its plant, and many thousands of teachers and scholars are engaged in imparting and receiving its training. Immense emphasis is placed upon it in all quarters as one of the most essential attainments of life. What is it all for? What objects does it seek to gain?

I. Some unworthy objects.

The good is always tainted or attended with the less good and with the evil, and education suffers from perverted views. With some it is only a means of making money, of escaping the humble and hard toil of the world and getting up into easy places and large profit. In their view it means soft hands and unsoiled linen, an upholstered chair in an office, short hours of service, and an increasing bank account. With others, education is a means of respectability and social standing, a passport into a class or caste of people who have the reputation of learning and refinement. It is thus a mark of severance from the common crowd, and a sign of aristocracy. All such views are false to the true idea of education and are really just opposite to its real nature; for genuine education is a means to service and not of escaping it, and it is one of the most democratic things in the world, being the door into the republic of letters that welcomes all comers. These objects are the counterfeits of the genuine coin of education, the shadows that follow its light.

Yet there is enough truth in these perverted views to give them some color of plausibility. Education is a means of profit in that it trains the body and mind for the work of the world in every field. The difference between efficiency and inefficiency is often just a difference in education.

II. This view of education, true as far as it goes, is only a partial truth, and, pressed too far, it becomes mercenary and materialistic and is ruinous to the very idea of true education. The object of education is not to make money but to make men. The human being comes into existence as a germ or bundle of possibilities which must be slowly unfolded. This process begins even before birth and continues through all life and ever after. The

child is plastic and intensely absorbent, and its education goes on at its mother's breast and at her knee. School only carries the process a stage further, and business and society and all the affairs of the world keep it going. Life itself is constant and incessant education. By this process the babe becomes the child, the child the scholar, and the scholar the man.

But this process may be applied unequally to the human faculties and this results in unsymmetrical development and a misshapen personality. It is important that education be applied to all our powers. The body is the physical basis of life, the stem on which grows its fine flower, and according as this is sound and supple will the higher faculties be strong and fine. The physical health which springs from obedience to all the laws of sanitation and food and exercise and athletics is a necessary part of our education. This filled a far larger place in the education of the Greeks, and we are just catching up with them or reverting to their ancient wisdom.

The development of the mind is the second stage or story in education. Its powers of sense perception, observation, comparison, judgment, memory, imagination and constructive thought are to be disciplined into accuracy and skill. Knowledge in the various fields of science and literature is to be imparted as a means of developing this power, but the mental power and not the knowledge is the main object of education.

But a sound body and a trained mind do not make a full personality. Moral and spiritual development is its completion and crown. The conscience is as much in need of and surely it has as great a right to education as the body and the intellect. The development of the lower without the corresponding development of the higher powers of man may only result in pitiful deformity or a misshapen monster. Mere intellectual education may be mere cunning, a sharp tool which a bad man can use as deftly as a good man. Conscience must be trained and enthroned as the crown of man, or he does not reach full personality, and conscience finds its only true and worthy goal in God. Education runs up into and loses itself in religion, and man is a complete personality only as he attains unto the fulness of the stature of Christ.

III. Richness of life and service.

Personality, however, is not a self-contained power, but is social in its nature and must express itself in life. Education unfolds all our powers and thereby brings us into contact with a broader and fuller field of satisfaction. The educated man owns the universe and all its fields are open to his possession and enjoyment. Science and literature and art, books and libraries, society and solitude, are his domain.

And all this rich life flows out through the channels of service.

It is not an inland sea stored up for personal enjoyment. Such education becomes stagnant and works its own revenge. True education, so far from enabling one to slip through the world so as to escape its burdens, only puts more efficient service and sacrifice into all its work and need. Education thus aims at true and worthy objects and reaches them only as it develops full personality and devotes it to the welfare of the world.

38

ADDRESS TO UNIVERSITY OF
PENNSYLVANIA STUDENTS

REV. WILLIAM A. SUNDAY, D.D.

"I want to talk to you about putting ginger and vim and tabasco sauce into your lives. Put your life in Italics. I want you to leave more than an epitaph on a tombstone, and an obituary notice in the newspapers. Don't go through life like a man with the mumps on one side of his face. Be well rounded."

"Don't forget when you walk out of your school with a diploma nicely tied in pink ribbon you don't know it all. You are just entering the primary grades of life. Some of the things you take with you from the schools will be of no more help to you than a crane's legs to a setting hen."

Billy urged the students to "learn to do common things in an uncommon way." He quoted Michael Angelo's epigram; "Trifles make perfection, but perfection is no trifle." "The Jack of all trades," he commented, "can never make a living for himself, let alone for the girl who is fool enough to marry him."

"If you do a thing as well as a thousand others you have a thousand competitors for your job. If you do it better than that thousand you not only rid yourself of all competitors, but you don't even have to seek a job. The job will seek and find you. You will bring home the bacon every time."

He told the students to be careful of little things. "The Chicago fire," he said, "was started by a cow kicking over a candle. A comma omitted from a bill passed by Congress some years ago cost Uncle Sam more than \$1,000,000, for it changed the entire meaning of the measure."

"Work hard," was another bit of advice. "Bulwer Lytton," he said, "has declared that 'in the bright lexicon of youth there is no such word as fail.' Cut the word out of your vocabulary. Perseverance discovered America; cleared the forests; tunneled the mountains; built the skyscrapers, the automobiles and the Zeppelins."

"A doctor doesn't have to study for four years every time he sets a broken leg. No man ever rose to greatness except by preparing himself in advance and then grasping the opportunity which preparation had made for him."

Billy spoke at length against snobbishness. "Treat people

kindly," he said, "and people will treat you kindly. Give it to them in the neck and they'll give it back to you in the neck so hard that you'll thank God you are not a giraffe."

"The manicured, pencil-browed, fudge-eating, ragtime-singing, frizzle-haired sissy that sits at the piano and sings, 'Does the Spearmint Lose Its Flavor on the Bedpost?' has the wrong idea."

Sunday concluded with an appeal to shun evil companions "who would assassinate all that is good and noble," and with the statement that the young men and women leading Christian lives are the inspiration to all that is great in this world.

39

COMMENCEMENT ADDRESS

DR. AMOS R. WELLS

"The Highest for the Farthest!" Nothing would be more shameful than the cry, "The Highest for Myself!" Indeed, that would be a contradiction in terms. All supreme and lofty influences are bestowed only upon bestowers.

Do you know what seems to me to be the best symbol of all that is best in the present tendencies of thought and action? It is the corrugated glass that is to be seen forming the upper third of so many shop windows. Why is it placed there? Its corrugations are so many prisms, bending the light from the street, that it may shine far back into the store. In the old days, with windows of plain glass, the light fell slantwise into the shop window, perhaps a few feet beyond. It was too strong there, and curtains must be lowered or cloth would fade. But the center and rear of the shop were dark. Now, thanks to the corrugated glass, the sunshine of the street is diffused in equal radiance through the store, and the most distant corners catch some of its rays.

The Highest for the Farthest! The sun, ninety million miles up in the sky, brought to every lurking-place of darkness, and shattering every gloom with its cheer. Nay, we are doing even better than that, for we are taking the coal, which is only the condensed sunshine of past ages, and we are grinding it up into electricity, and out of it we are making miniature suns, which transform to daylight the very blackest interiors of our business blocks.

It is all very characteristic of our times. In the olden days that corrugated glass would have become a telescopic lens, or a spectroscopic prism, which would have brought the highest, the sun and the stars, down to the eyes of some solitary astronomer. But now we know that the Highest is justly to be obtained only for the Farthest.

What do we mean by the Farthest? To whom shall ideals be taken, visions be carried? Whither must we convey the very best that has been brought to us out of the infinite?

As the Highest for each one of us is continually changing, our Highest for to-morrow being always more lofty than our Highest of to-day, so the Farthest for each one of us is ever moving onward. Now it may be our brother or sister. Soon it may be our

neighbor across the street. Before long it will be our neighbor in Japan or Natal. It is all a matter of outreach, and influence grows stronger with exercise as eyes grow keener with seeing. The Highest for the Farthest! And ever a Higher for ever a Farther.

To all the names bestowed upon our age I will add one more, calling it the age of sharing. Rich men, at least in theory, are now persuaded that it is a disgrace to die rich. No period before us has witnessed so lavish giving. The world's art treasures are gradually finding their way from private galleries to public museums. The world's books are at the hands of all in public libraries. Learning is shared in the public schools, and beauty in the public parks. Even in our materialistic land the old orders of knighthood are reappearing in almost numberless associations for the betterment of society, through which hundreds of thousands of devoted men and women are entering the lists against evil, and upbuilding the kingdom of heaven. The ages before us knew well the pursuit of the Highest; our age excels them all in the service of the Farthest.

And yet how few, how sadly few, are engaged in these endeavors! As we insist that the Highest is for all, so we must insist that all shall be for the Farthest. Sloth and selfishness are the enemies of the Highest. Selfishness and sloth are the enemies of the Farthest. But the law of all progress is that sharing shall follow gaining. As it was said to Abraham, so it is said to us, "I will bless thee, and thou shalt be a blessing."

The fundamental differences among men arise from this sense of obligation to mankind. We are taught that the judgment, the awful day of separation, the day of final condemnation and final approval, separates not the ignorant from the learned, not the ugly from the beautiful, not the clumsy from the efficient, but the selfish from the unselfish, the hoarders from the givers. Always the men and the women whom the world reveres, though their world is only village-wide, are the men and the women that have not kept their good things, but have been their brothers' keepers. If it is true in the baser sense that the world is his that will take it, it is also true in the higher sense that the world is his that will share it. In the republic of God there is no patent of nobility but this, to recognize obligation. The moment that any man, perceiving that he is not his own, nor are his goods his own, sets out in any particular to spend and be spent for others, that moment he passes from the lower to the higher order of being. As the ultimate sin is selfishness, so the ultimate virtue is self-giving.

40

THE INFLUENTIAL COLLEGE MAN

NOLAN R. BEST

Every young fellow who has ambition enough to want a college course has dreams of becoming in the days beyond his college experience—when he is “out in the world,” as the common phrase goes—a man of influence and leadership.

Why, though, should he postpone those dreams till after college work is done? Why should he not count on being a man of influence in college? Suppose a boy going up to college should carry in his heart the hidden desire to begin right there his career of good influence?

What shall he have his eye on? Is it not that he will try to have his four years in school count somehow to make his institution a place more congenial to fine ideals of living?

Down at the fundamental base of things, the main reason why any conscientious man wants to live in the world a life of good influence, is simply because he does not want his generation to suffer, in the eyes of generations following, the reproach of having let the world slip lower during the period when he was alive. In place of that he wants his time to be credited with some gain if possible.

And looked at rightly, that motive in college ought to be immensely intensified, for it is concentrated into a briefer time and on a smaller group.

The challenge to live an influential life is much greater in college than in the world, since the power of one man's influence tells more quickly and more evidently in the special circumstances of college life. Generations are shorter there; society is more compact.

Students of years gone by have given the school certain traditions tending to high ideals. What student is willing to have it said that in his time those ideals were shattered and trampled down? Or if a different kind of students has blighted the institution with unmanly and debasing traditions, what honorable youth is willing to let it be said after him that in his time there was no improvement?

These remarks are, of course, not intended to encourage any prospective college student to start for school this fall with his thoughts set on showing himself there a mighty reformer. Anybody old enough to go to college ought already to have learned that

presenting one's self anywhere as a person piously dedicated to setting other folks right is the very worst possible way to acquire influence.

Influence is not achieved or cultivated by pretensions to either wisdom or piety. It is attained instead by living a clean, simple, unassuming life of hearty brotherhood among comrades whom one loves and wants to be loved by—living patiently and quietly and helpfully until the circle one lives with has come to trust alike his sincerity, his unselfishness, his discretion and his sympathy. Then influence comes without need of seeking for it.

But the thing which a student entering college this fall or any other fall can resolve on from the first, is that he will put himself on the side of the best factors that he finds in his chosen school.

He will undoubtedly find a group of manly fellows who have set out to deal with life seriously and meet its obligations on the highest plane. He will also find a group of the indifferent and careless—the fellows whose best ideal of life so far is to have a good time.

And the man who would have his college career count for strengthening college ideals can at once identify himself unmistakably with the more serious group. That does not mean, of course, that he needs to cut himself off from the others, but he can make them know that he lives definitely by another rule.

Perhaps at the first it may seem irksome to keep always studying one's college behavior with a view to shaping every action for the good of the society in which one lives. But this is the only way anybody lives an influential life in any society, and if a boy asks for influence in the world outside of college, he might as well begin so in college.

41

STARTING OUT

(Baccalaureate Address)

REV. JOHN Y. EWART, D.D.

This is a stirring and restless age. Men and women are everywhere on the move. Some start West to grow up with the country. Young men leave the farm to go to the city. Young women get married and form a home of their own. Whole companies and regiments are leaving home and friends to go to the front to take part in this horrible European war. You young people are to-day leaving the institution that has been your fostering mother for several years to enter upon a new period of your life—to return home or to go into business or to continue your studies in a professional school.

Activity, enterprise, aggressiveness in fighting the battle of life are to be commended. But here is something more worth saying. The writer of the epistle from which I have read to you warns you that there is danger lurking right here. Saint James fears that you will be so carried away with the ambitions of life, so eager to enter upon your chosen vocation, that you will neglect to seek the counsel of the eternal and all-wise God without whose leadership and blessing your life will be a failure.

The brevity and the uncertainty of life have to be taken into consideration. We know not what a day or an hour may bring forth.

Think of the passengers of the ill-fated *Lusitania*! A great ship, she was, stately and graceful as she plowed the ocean waves on her homeward voyage. A thousand hearts beat happily. But alas for human hopes, for with the suddenness of a lightning bolt the great ship was struck by two death-dealing torpedoes from a submarine boat. Sad and choking was the loss of life. The world will never get through its wail of sorrow or its protest of indignation over that gigantic crime.

Yet human life is full of just such sudden surprises.

Think, next, of the origin of your life. God gave it to you. "The Spirit of God has made me and the breath of the Almighty has given me life." (Job 33:4.)

We have a right to be proud of our noble ancestry. You may be the son of a duke, or the son of a peasant, but, high or low in this world's estimation though you be, you can claim descent

from God himself. You may have wandered far from the Garden of Eden, you may have proved yourself unworthy of your heavenly origin, but you have a right to claim that you are a child of Adam and therefore made in the image and likeness of God himself.

That being true, your life is a very precious thing in the eyes of God, and it ought to be a very precious possession to you.

The Scandinavians have emphasized the momentous importance of life by a most interesting allegory. They represent life as a tree. Its roots are deep down in the soil of mystery; its trunk reaches above the clouds; its branches spread out over the globe. At the foot of this tree of life sits the past, the present and the future, watering its roots. Its branches spread out over all lands and through all time. Every leaf of the tree is a biography, every fiber a word, a thought, a deed. The rustle of its leaves and boughs is the noise of human existence and the history of nations.

Does not this remarkable allegory impress upon us the wide reach and sweep, the great influence of a human life? No man liveth to himself. He touches generations yet unborn. He helps or he hinders a thousand, yes, ten thousand other lives, which, in turn, carry blessings or curses to unknown millions of souls in a far distant future.

Now there is one other very weighty motive that should enter into our estimate of the value of a human life, viz., the thought that we have been redeemed at infinite cost by the blood of God's divine Son, our Saviour. Therefore, we are not our own, as Saint Paul has taught us: "Ye are not your own, for ye are bought with a price; therefore glorify God with your body, and your spirit, which are God's."

Shall I enforce and illustrate what I have said by the strenuous and beautiful life of Miss Mary Lyon, founder of Mount Holyoke Seminary? She recognized God's title to her talents of time, opportunity, ability, became because of her entireness of consecration to God, a bright example of missionary devotedness and missionary labor. These are expressions used by Dr. Hitchcock to characterize this select and noble specimen of American Christian womanhood. He says: "I have never met with the individual who seemed to me more ready to sacrifice even life in a good cause than she was, and had that sacrifice been necessary for securing the establishment of her favorite seminary, cheerfully and without a moment's hesitation, do I believe, she would have laid down her life."

Therefore, young people, you ought to consult God at every step. You ought to say: "If the Lord will, we shall live and do this or that." He should be your pilot over the seas of life. You will be right, safe, happy and useful in proportion as you follow his guidance through the untrodden paths of the future as the Israelites

followed the cloud pillar by day and the fire pillar by night through the Arabian wilderness. He has created and redeemed you and is therefore entitled to your life, your loyalty, your service forever. This is the wisest possible answer to the question: "What shall I do with my life?"

As to finding God's plan for your own individual lives you cannot get better advice than was given by Miss Lyon to the students of Mount Holyoke Seminary: "Take all the circumstances and weigh them candidly, taking the Bible for your guide, and asking God to enlighten your mind. If you sincerely and patiently wait on him, light will eventually dawn on your path. It may at first be a faint glimmer, and you may see but one step where you can place your foot, but take that and another will be discovered, and if you can see one step at a time it is all you ought to ask."

42

TRAINING OF THE WILL

(Commencement Address)

REV. WARREN C. PARTRIDGE, D.D.

Young men and women differ widely in their will-power. Success in life depends largely upon the strength of the will, and its bent in making choices. And the will-force can be strengthened every day, or it can be weakened. Achievement and happiness depend upon a disciplined and trained will.

A wish differs very much from the making of a definite choice. We desire to have and to do many things, but if we think that attainment is impossible, we simply wish—and “If wishes were horses, beggars might ride.” Many young people think that they are very busy, for they consume much time building “air-castles,” but they know that their idle wishes are impracticable, and impossible of realization.

But if we are practical and fully believe that attainment is within our reach, then we can will to do and to dare, and then we can bring things to pass. But we must learn to labor and to wait. Any man can use his will to move his arms, and immediately the will to do leaps into action. But if we decide to own a home or to make a fortune, or to gain self-control, it may take a lifetime to carry out our plans.

I. The Psychology of making choices is a wonderful problem. Our nerve centers are like hair-triggers ready to explode at any moment into good or evil actions. True education gives to us a trained will. None of us know our hidden possibilities. We may become, through our will-power, either saints or criminals. I read recently that there are one hundred college graduates in the prison at Sing Sing. The training of the intellect is not sufficient. The moral training of the will in youth is one of the most important problems in education.

We know that our wills are free. We are conscious every day of freedom in making our choices and decisions. This constitutes the glory of manhood, and the significance of living. We know that we are not, each one of us, like an automaton. Men and women are not forced about on the stage of life against their wills, like the little effigies in a Punch and Judy show. Our actions are voluntary. It is absurd for some philosophers to speak of human actions being

controlled by fate or necessity. If a ruffian should assault a beloved member of your family you would not speculate about fate or necessity, but you would know that the brutal and cowardly crime was the result of a vicious and wicked will.

We all differ in the force of the decision which exclaims in the soul, "I will." Hannibal cried out, "There shall be no more Alps," and then he constructed those magnificent roads over the mountains for the passage of his powerful army.

II. A finely trained will is the secret of success in the attainment of a noble character. The acrobat walks a tight rope, over a chasm, at a dizzy height, which makes the heads of the spectators swim even to witness his daring feat, simply because he has set his invincible will to do the deed. He has the idea in his brain that he will perform the feat, and he becomes an expert by practice and training. The marksman who wills to hit the bull's eye, by practice at last finds that his hands and arms, nerves and muscles all obey his forceful determination to hit the mark. A righteous life is the result of a trained will, with the assistance of the divine help. Sinning is called in the Bible "Missing the mark." When we sin, we have failed to practice the presence of God.

There are many curious phenomena in our mental life, but they are all explained by natural and spiritual laws. We seem to remember how to do many things by sheer force of habit, and we are unconscious when we do them, because we have willed to do them so many times before. Thus a forceful will crystallizes into a useful life, and secures success and happiness.

III. The result of a weak will. The lazy and shiftless have not enough will-power to get up in the morning to do a good day's work. Some people are almost too indolent to breathe or to feed themselves. This is the result of a weak will. A strong will has a wonderful influence upon the health and vitality. Some nervous invalids lie in bed so long that they weaken their will-power, and at last they imagine that they are too ill to rise and dress. Such sick wills need some powerful personality to arouse them from their indecision. A cry of "fire" has often cured such invalids, when their fear suddenly impelled them to leap from their beds and to run from the building in swift flight. Afterward they have lived a normal life.

There are many young people who are invalids in will-power. They are afflicted with most aggravating habits of indecision.

People can be so careful in the game of life that they never accomplish anything. Indecision of character is a serious weakness. He who wavers is lost. A man with a trained will desires to deliberate, but there comes a time when he must act. This leads to a prompt decision. Some decisions in life compel us to deliberate

for weeks or months, or even much longer. But there comes an hour when we must decide. It calls for heroism. It is often a leap into the dark. But we must all make ventures. We must take risks. And the wise man is he who looks on all sides of a question, and takes just enough time to deliberate, and prays for divine guidance, and then comes to a decision. Then he can take the consequences of his decision without regret. Regret is the evidence of weakness and indecision.

IV. Duty should be the polar star of the soul in all choices. A youth with a strong and trained will does not waste time in vain regrets. It is the feeble and sickly which repines over former decisions, and which imagines that it could decide better if it had another chance. The brave and strong soul throws doubts to the winds, believes in Providence, and is convinced that even mistakes may be used as stepping stones to future triumphs.

43

ADDRESS TO YOUNG WOMEN GRADUATES

REV. LEMUEL MOSS

Some one has said that the best thing which civilization can show—the fairest fruit of all its varied agencies—is a lady's parlor—of course with the lady in it. There is a very suggestive truth in this remark. To make the parlor possible, with its elegance, refinement, culture, and its gentle yet controlling influence, you must lay under tribute all the material, intellectual and moral forces of society.

The Church, the State, and the School, these three potent agents whereby society is informed, directed, and molded, are intended by the economy of providence to be the chief auxiliaries by means of which the Christian Home may be perfect and perpetuate itself, may furnish its parlor, and seat within it its succession of Christian women. When these homes are universal, when the entire human race on earth is gathered into households where purity, and wisdom, and peace are harmonious and complete, then not school, nor state, nor church will have more than it can do.

Whether your power is to be exerted directly in the household, the sanctuary and selectest kingdom ordained of heaven for women, or whether you are to be employed about those ministries which are scarcely more remote from the center of our social life, as in teaching, in art, in literature, in works of active charity, the constant bearing of your best service will be to purify and strengthen and adorn the Home.

It is not, believe me, in wealth or social position, or artificial accomplishments, that dwells the secret of a useful life. These are valuable accessories, that no thoughtful man or woman will despise, but their value is in their being accessory to something of intrinsic excellence. It is in personal goodness—the incommunicable virtue of a noble and pure character, that must be found the spring of perennial beneficence, a spring that is fed by secret communication with the Fountain of Life, and that fertilizes and refreshes all its course with these healing waters. Happiness and usefulness are the flower and fruit of purity and goodness.

Knowledge is power; character is a greater power. It is your duty, to the world, to yourselves, to God, to be powerful in every form of virtue and holy activity. Keep your hearts with all dili-

gence, for out of them are the issues of life. You have been called to the kingdom of women's influence and obligation for such a time as this, a time of need, of boundless privilege, of opportunity for the highest and most enduring rewards. I cannot doubt that you will fill life with the ministry of thoughtful sympathy and Christian love, and pass at last from the earthly homes, which your presence has brightened and blessed, to the heavenly Home, which has been made blessed and bright for you by One who has now gone to prepare it, and who will then welcome and crown you at its threshold.

44

EFFECTIVE IDEALISM IN EDUCATION

"Effective idealism in education"—how fine that is as an ideal and achievement. We have here suggested three related thoughts—that of education, of idealized education, and of effective idealism in the educational system. Almost everybody admits the value of education, although opinions differ widely as to how to obtain it, and of what it should consist. Nobody wants to be regarded as quite an ignoramus, and not to receive at least a common-school training is in America considered to be a disgrace. Classical education may not be esteemed as highly to-day as it was formerly (though it still has many and earnest advocates) and industrial training is now quite generally the vogue, but, whether it be Greek and Roman literature, "tough" mathematics, or hand-and-eye training in the skilled manipulation of machines, education in one form or another must be had, and when, by means of hard and unremitting work, it is obtained, receives as is right the respect of the crowds.

But education is not an end in itself—it must have an ideal. An educated villain is not a desirable item in the social furniture of any nation. To sharpen a man's wits without putting religion in his heart and morality into his life, is to render him a constant menace to the community. While it is interesting to gather facts, and useful to train the eye and hand in industrial processes, these attainments are not sufficient in themselves to provide a "chief end" in living. We are glad to be sure that the tendency nowadays is to insist that education should be practical, thus refuting the old satire, "Those who can, do; those who can't, teach"; but we claim that the highest utility is a spiritual value, and the true end of education is found in the idealistic purpose to make better manhood.

Idealism now must be of the efficient sort—and this statement is as true of idealism in education as in other lines of life. It is not correct to regard idealism as antithetical to pragmatic endeavor, for it is rather the inspiration of all true acting and achieving. The bulk of the best work of the world to-day is being done not by self-centered egotists, but by ardent if also coolly calculating idealists—men who dream dreams and then go to work, as did Paul of Tarsus (a university man) after the theophany which came to him on the Damascus road, to put the heavenly vision into practical terms of daily living and social service.

It is an encouraging sign of the times that so many of our college people are realizing that while the tendency of academic life perhaps is to make students selfish they must consecrate culture and devote their finely disciplined powers to the promotion of the public good, some in distinctively religious work, some in philanthropy, some in political life, and others it may be in college settlements. The time has gone by for the college man to be simply a synonym for a book-worm or a recluse. No better service can be rendered to the personnel of the universities and higher grade schools of the United States than to insist that in all their curricula and academic practice they shall illustrate the worth of efficient idealism in education.

45

THE COLLEGE GIRL

M. E. S.

College life, full to the brim of stimulating and interesting experiences, full of agreeable companionship, brightened by what is, I think, the very pleasantest thing in life—the sense of definite accomplishment and the realization of growth and development along lines of one's own choosing—comes to an end at last. For the young man the four years' term has all the way been a bridge, or a succession of stepping stones, leading to business or to a profession, and while his spirit is stirred at leaving his Alma Mater, and separating from his classmates, still, his feeling at the return to his home is necessarily very different from that which agitates his sister.

In many instances, the girl, too, has her career beckoning her. She means to be a professor, a journalist, a doctor, or an artist, to take up, after the requisite supplementary college study or other antecedent training whatever she has chosen as her life-work. She hopes for a career. Yet after all, and happily for society, which needs domestic women and home-making women far more than it needs women, however well equipped and brilliant, in the several professions, the large majority of college girls go home after their graduation, and there they remain for a while its joy and pride, leaving it for the queenly dignity of wifehood and a home of their very own.

Undeniably, home life in contrast to college life is sometimes flat and stupid. At once it is not easy to drop the old routine; and by comparison the new, which used to be the old, appears trivial and inconsequent. Sometimes a girl has to make acquaintance with her mother after years of other occupations and interests. The mother has not mentally kept pace with the daughter, as how could she be expected to do, considering the nature of her occupations and the lack of change and recreation in her prosaic daily life? Most mothers have spent their lives, as I heard one say not long ago, "in working hard to keep other people's work light." The girl means to be loyal, and she crushes back the longing for that wide-awake, sprightly young woman, her favorite professor, whose birthdays must have counted as many as her mother's. She resists the temptation to be patronizing; she encounters resistance if she tries to change the home ways and to relieve her mother of tasks

which have become to the older woman as sacredly her own as her heart-beat, and as inflexibly ordered as the rising of the sun.

The college girl at this period is apt to wonder whether she might not better have stayed at home in the first place, and, if it be an ordinary person, she indulges in a little foolish self-pity. If, on the contrary, she be extraordinary, she bravely reminds herself that the end of all discipline is to make good soldiers, and that a soldier's duty is to serve wherever the commander sends him. Sealed orders are as imperative as any other orders, and there never fails to dawn a day when one breaks the seal.

This girl simply sets herself to be that dearest, sweetest thing on earth—a loving sunbeam of a daughter at home. She fits into the chinks. She enables her hard-working father to get a glimpse of the poetry of life. His youth returns as he watches her bright face; her swift intellectual processes charm and amaze him; he grows gallant and courtly as he escorts this fair young creature about, a girl who has enough of himself in her to be keenly in sympathy with him; that father becomes lover-like, and the daughter brings himself and her mother into closer union. What she is now she could not have been lacking the college training and discipline.

46

BACCALAUREATE SERMON

REV. W. P. JINNET

TEXT: "*There was a man sent from God whose name was John.*"
John 1:6.

In the intricate and highly organized complexity of modern life, we are in danger of losing, or glossing over, certain fundamental principles. A vast deal of popular fatalism is directly traceable to that confusion. With the new emphasis on social influences, the power of environment, etc., we must not forget that spiritual forces, expressed in terms of human personality, and not physical conditions, are the final powers. The dream of a kingdom of justice and righteousness must end in a dream unless there is a man—men—to "make straight the highway."

If you are oppressed by the reasoning of that philosophy which argues that mortality has no chance—that the cards are all stacked against it—I want to remind you that the one element which brought light two thousand years ago is in the phrase of the apostle, "a man sent from God." That which makes the city—the nation—is not its great buildings, its magnificent resources, but its men.

Having now our main thought let us carry our study of the theme to what I will call three elements of personal power.

I. The first of these is knowledge. Ignorance, even though baptized or canonized, is man's chief enemy. The march of time renders chance less and less a factor in success. The trained mind is essential in every department of life.

II. Another element of personal power is intelligence; and by intelligence I mean a broad conception of uses of knowledge. A man of exact knowledge may not always be a man of intelligence. Exact knowledge is the development, or qualification of our power that enables us to work efficiently. Intelligence is such use of our powers as keep us in right relation to the rest of life.

III. A third essential is conviction; and the first question to be asked of a man, is not "What are his convictions?" but "Has he capacity for conviction?" Better erroneous conviction—if honestly held—than none at all. "Ah!" you say, "conviction. Are you not just a little passé?" Opinions, of course. But men no longer live by convictions. Few men believe as they did twenty-five years ago. Though that be true, it is also true that the men who mold and

fashion the trend of our whole life are the men who still live by conviction. It is not the man who possesses truth, but the truth-possessed man, who, responding to the evangel note: "There was a man sent from God," points the race anew to its redemption and its kingdom. Wherever there is work to do, wrongs to right, evil to transform, conditions to change, the first call is for a man. A man full of his mission, a man "sent from God." The crisis of the early church is met by Paul. The crisis of the middle ages is met, not by the renaissance, but by Luther. These crises turn ever upon moral, that is to say, spiritual issues; and now as then, the controlling forces are in man.

IV. In conclusion, let me answer two questions:

Is it a fact that strength of conviction, intensity of purpose, burning faith, tend to make men narrow and unsympathetic? There is undoubtedly such a tendency. The specialist is nearly always one-sided.

Does not faith lead us out into realms beyond our ken? My answer to that is; the mysteries of life are best answered in the terms of faith. Those who have touched most deeply the hearts of men are they who have dared to trust the sanctions which rise higher than reason or physical sense—the instinct which we call faith. When General Gordon fell at Khartoum the world recognized a hero of faith. On the north wall of St. Paul's cathedral in London, runs this legend, written, I believe, by Mr. Gladstone: "To Major General Charles George Gordon, who at all times and everywhere, gave his strength to the weak, his substance to the poor, his sympathy to the suffering, and his heart to God. He saved the empire by his military genius; he ruled vast provinces with wisdom, justice and fidelity. And lastly, in obedience to his sovereign's command, he died in the heroic attempt to save men and women and children from the enemy and from deadly oppression. 'Greater love hath no man than this, that he lay down his life for his friends.'"

In stress of life, tempted to yield to conditions, to drop down under the cowardly philosophy of those who do nothing, hold on to the truth expressed in my text: "A man sent from God."

47

COMMENCEMENT DAY THIS YEAR

M. S.

Graduation—Commencement—means a great deal in the life of any schoolgirl or college student. It's a goal of attainment, the veritable mountain peak of desire, that marks the real boundary between the land of preparation—the land of childhood and sunshine—and the land where grown men and women must fight their way, with smiling eyes, to every kind of success. Commencement Day is a symbol, a milestone, a crossroad, where one chooses the worthwhile path and pauses, before taking the decisive step, to glance back at the flowers blooming beside the way. Commencement Day means exactly what the words stand for—commencement day.

"Why," said a young girl to me last year, "I never really felt grown-up before. I've always"—she fingered the ribbon-tied roll of parchment that she had worked so hard to obtain—"I've always said to myself, 'Oh, there's another year of school—lots of time left to play!' Now—now I feel as if it's life that's before me, real life! I feel as if it's time to do something, feel something, be something. It isn't only that my dresses are longer and my hair is turned up. It's something deeper than that—something inside of me. I feel that I'm grown-up and have a woman's work to do. I feel that this is really the Commencement—of everything."

So spoke a girl graduate—last year. But this June is different from other Junes. For the country is calling, and Commencement means, in many cases, an answer to the call.

"There won't be any fun at my brother's college this year," said the slender girl in the fluffy hat. "And I was going to have such a good time—"

Commencement Day has always before been a rather wonderful day, to be celebrated with a good time. This year it will be a much more significant day, but the good time and fun may be lacking. The boys who, last year, would have been going joyously into business will be, perhaps, marching grimly into war. Perhaps some of them will go half gladly, lured by the call of adventure, but many of them will go out with firm jaws and clear eyes to "do their bit" because they love their country and wish to serve it. Many of

these boys will not go gladly. But most of them, because they are Americans, will go smilingly.

And the girls—well, there is much talk this year of “doing one’s bit.” And the girls who would have stepped out with buoyant step into a world to be conquered, will be doing their bit, knitting, nursing, encouraging, praying. Many of these girls who, because they are Americans too, will smile though their hearts are aching, will be sending brothers and sweethearts to the far-off firing-line. And it’s as hard to wait at home, almost, as it is to go!

Commencement Day is the day when studies are supposed to be finished and the great world lies all ahead. But the wise student knows that his studies will never be finished, that he will always be learning new lessons. And the lessons that the graduates, this year, still have to learn are very hard lessons, indeed; lessons of bravery and privation, of honor and faith, of doing and daring, and, above all, of sacrifice. The lessons to be learned this year are a new sort of lessons, and they must be learned stanchly and smilingly.

Oh, boys and girls who are this year taking diplomas, be big enough to face a real Commencement Day! This June is a different sort of a June from other Junes—only the roses are the same as they were last year—and we all have a different problem to face—a problem that, last year, would have seemed unbelievable. It’s hard to realize that we are really entered into a world struggle, but realize it we must. And we must learn, on this Commencement Day, to face life as real men and women face it. We must learn to take many things seriously; and while we are taking them seriously, we must remember to laugh when we can, and to sing when we can, and to lend a helping hand when we can.

Commencement Day! . . . It has always, before, meant the dawning of a new era to young people—the ushering in of a bigger, broader life that is welcomed with color and light and music. Commencement Day this year is being ushered in with color and light and music; but the light is the flare of camp-fires and rockets across the dark, and the music is martial music, and the colors are the red, white and blue of patriotism.

48

RELIGION FUNDAMENTAL IN EDUCATION

REV. WILLIAM E. BROOKS, D.D.

At the bottom education is or ought to be a religious matter. We who are Christians are concerned about industrial efficiency, but we are far more concerned about that sort of efficiency which makes good men, willing and strong to do the will of God. And there is no task confronting the Christian Church in America so amazingly important as the immediate examination of its duty to the work of education, not merely that democracy may be preserved, but that the things of the spirit may be made more vital and formidable in American life. But instead of an alertness to this educational problem there seems to exist a vast apathy.

When one looks at the church one is reminded of the England that was before the war. For years she had been, in the phrase of one of her own poets, "contented in her oafdom." She never dreamed of actual peril, and she catalogued among the fools those of her sons who warned her of it. She thought it was sufficient that she was England. Only when the channel, a few sand dunes and a thin red line interposed between that peril of which she had been warned and her quiet fields and clustered towns did England awake to see how she might save herself, how she could "muddle through."

Somehow the same madness seems to infect the Christian Church in America. It has a tremendous task before it. Its life is to be lived and its work to be done in the midst of a most amazing civilization, whose tendencies are as perilous to Christianity as was ever Germany to England. The red light of war has lit more than ruined countrysides; it has illumined the realities of life. The Church is seeing that it has before it tremendous tasks, great campaigns, but it has not yet got as far as England. It is still at the point where it seems to think that all that is necessary is that it is the Church. It has not learned how to mobilize all its powers. Will it "muddle through"? Will it be able to use the passion for preparedness which is in the air to mobilize its forces and fit itself for its battles?

There is no other place where the mobilization of its forces is so greatly needed or so quickly necessary as in the educational field. It has tremendous responsibilities in the whole field of edu-

cation, but these are particularly pressing in that portion of it which deals with the higher education. It must do something finally with primary education, but it must do something immediately for college education, for here it is better equipped for immediate work. And here utilitarianism and socialism, both phases of modern materialism and anti-Christian both, have entrenched themselves most thoroughly. Yet here are the future leaders of the people trained. And as these are trained, so will the people be.

The supreme task confronting the Church in this exigent hour is the task of so enlarging and increasing the efficiency of the Christian colleges of the land that they will be able to combat the same materialistic tendencies in education that are rampant elsewhere in the national life, and to send forth a host of men and women fitted to lead who will be dominated by the old Christian ideals of service and sacrifice.

To say that this is the supreme task confronting the Church is not to underestimate the other tasks. It is simply to realize that this is fundamental to them all.

49

EDUCATION

REV. W. T. LOWREY

TEXT: "*And Moses was learned in all the wisdom of the Egyptians, and was mighty in words and deeds.*" Acts 7:22.

Education is a part of the Gospel. Gospel is the good news we are to preach to the people. I have no apology, then, to make for preaching on education or any other subject in God's Word.

I. Does God believe in education? Let us see about this. God has divided the ages of the world into three periods: the law period, the period of the prophet, and the period of Christianity. In each of these periods he had one great man towering over and above all others. God's man in each of these periods was splendidly educated.

In the law period, Moses was the man. He was the most splendidly educated man of his day. Providence carried him to the court of the most highly civilized and splendidly educated nation on earth, where he was educated in the world's greatest university of that day.

Daniel was the man in the prophetic period. He lived through the reign of three great emperors, and was the power behind the throne, and did their thinking.

Paul was the man of the Christian period. The twelve did much, but when God wanted a man to meet a great crisis, he called young Saul of Tarsus. He was educated at Tarsus, the great seat of learning of that day. This man wrote more than half the books of the New Testament. He towers high above all in this age, except the Son of God himself.

II. These three leaders had their work, and each his own class to deal with. Moses dealt with the ignorant, down-trodden, superstitious Israelites. Yet he was highly educated. Daniel was to live and associate with rulers and kings and the higher class of society. Yet God called Daniel, an educated man, to this work. Paul's work was with all classes, from the very poorest peasant in the slums to the ruler, the educated man in the palace. Paul was educated. The poor men heard him gladly and the king on the throne was made to tremble and say: "Paul, almost thou persuadest me to be a Christian." That man is miseducated who cannot be at ease among all classes and serve them.

50

WHAT IS A GOOD EDUCATION?

N. H. S.

Prov. 1:1-9; 20-33.

I. The best gift one can offer to a young person is the opportunity of receiving a good education, because it opens a hundred avenues to advancement, and breaks down the barriers of ignorance and doubt. Only as minds are improved do people turn away from superstition. When one reads history it is interesting to note that as learning has advanced there has been a gradual improvement and uplift reaching through all classes.

II. It is too late to spend much time in arguing that it is necessary to improve the mind, for almost every one has this necessity of improvement impressed upon him as a duty, and the best effort ought to be given to accepting eagerly the great opportunities the schools now offer. The mind must be improved because mental gifts are talents to be put at usury. The one who, like the man in the Bible, wraps his talent up in a napkin instead of putting it out at interest and making it serve the world, will have some day to give an accounting of his neglect. Mental culture gives greater influence. In the trades, in business or in professional life, the well-trained mind adds much to the quality of the work done. The well-educated man or woman refuses to be limited by barriers and reaches out for contact with other minds, living or dead, and by doing so gains strength and alertness.

III. The ways of gaining a good education are many; by study, application, observation and reflection. In these busy days there is but little time given for reflection. Few stop to think over what they have learned or read, but go rushing from one impression to another, until they get a shallow habit of thought. Many schools err in the matter of trying to cram too much knowledge into scholars' heads, and so not see to it that it is digested. Observation is a most excellent way of improving the mind. Those who have not had the advantages of early study can do much for themselves by observing carefully and by reading good books. Apart from actual study, there is no better method for any one to train the mind than by the use of good literature. The one who chooses to do so can become acquainted with the best minds of every age by reading and reflecting on the products of their brains. The mind may also be

improved by contact with other minds, for the keen play of wit that passes between man and man upon some worth-while topic does much to sharpen the intellect and marshal the thoughts into something like order.

IV. There is a higher sort of culture than mere intellectual attainment. The one who would cultivate his mind thoroughly must seek that wisdom without which his mental gifts may be as cold and brilliant as a gem and as void of soul. The Duke of Wellington's oft-repeated saying that "Education without religion would surround us with clever devils," is too often true, for the enlargement of mental powers opens so many more avenues for crime if one is so disposed. Without true wisdom all knowledge will in the end prove worthless, for "the fear of the Lord is the beginning of wisdom and the knowledge of the Holy is understanding."

51

IDEALS IN SCHOOL LIFE

REV. RUSSELL H. CONWELL, D.D.

The first time I entered the old chapel which was once a stable, where Da Vinci's magnificent painting of the Last Supper has been half ruined on the wall, I saw the chapel filled with easels and partly finished copies of that artistic production; and as I went around from one to the other and gazed upon those copies I secured an idea of the original such as I could not obtain by any personal view of it, for the artists in copying used their artistic tastes and training to aid them in restoring the figures and the colors from that broken wall. They were there studying a model, and Da Vinci's great painting was their ideal of the Last Supper of the Lord. There are several other paintings of the same event, and some of them perhaps equally noted; but my illustration leads me to observe this, that all those in that chapel who were copying that great painting believed that painting to be the one ideal representation of the Last Supper. That is why they were there copying it with such exceeding care.

I once saw a model in clay of the Greek Slave, the original of which was in the Peabody Institute in Baltimore. It was placed in the middle of a large room and the students in sculpture were about it gazing upon it from different points, and endeavoring to make their figures, without measurements, for practice. I could see that some of them came very near to that beautiful production; some of them varied from it, and how some of them seemed quite awkward in their attempt to reproduce it. But all of them were looking at that Greek Slave, in which Powers' greatest genius was exhibited. It was their model. In order to become great artists they needed a model. If they could not have the model outside the mind, they must have the model within the mind. It was a necessity of their growth into beauty and attainment in the school of art.

A boy or girl does not go to school for the mere purpose of developing an ideal manhood and womanhood.

There is a need of a standard for an ideal man and an ideal woman. If our common schools, colleges, and universities are good for anything they are to make noble men and women, ideal men, brave, pure, true, enterprising, industrious, God-fearing, a brother to their fellow man. Now, then, if we are going to teach school for

the purpose of making real all-round men, we certainly need a standard, and we need one that all can agree upon. There is only one, and that is Jesus Christ, in whom the Father dwells bodily, and in whom is the Divine example of the highest possible character.

52

THE TEACHING BOOK

TEXT: *"Nevertheless we have the more sure word of prophecy unto which ye do well that ye take heed."* II Peter 1:19.

The "word of prophecy" is the inspired volume of Holy Scripture. "Nevertheless,"—notwithstanding all the theories and philosophies of life formulated by men, "the word of prophecy is more sure" as a guide:

1. For the salvation of the soul.
2. For the action of the individual in his personal relations to his fellows.
3. For the conduct of business enterprises.
4. For the regulation of the family life.
5. For the government, worship and service of the Church.
6. For the constitution and policy of public and private schools and of the state.

To "take heed" to the Bible in all these matters is to "do well." It insures success. To neglect its instructions regarding them is to court failure and disaster.

53

THE TEACHING STATE

TEXT: "*All thy children shall be taught of the Lord and great shall be the peace of thy children.*" Isaiah 54:13.

The state founded and supports the public schools as part of its equipment for strengthening itself, and for developing its citizens. The public school system was founded by the Puritans very soon after their coming to America.

Education must develop the whole man.

1. Must give physical training. One-third of the young men of the United States, between twenty-one years and thirty years, were unfit for military duty because of physical defects, most of which could have been overcome by proper training.

2. Must develop and train the mental powers. It is not enough to give merely a religious education as is done in some South American and other countries. It must be thorough enough to fit the young for all needed work.

3. Must include moral and spiritual training. An intellectual training fits one to do more but does not determine the moral character of what he does.

The education that is molded by the Christian religion will bring "great peace" to the state and its citizens.

54

THE EDUCATED MAN AND THE PROBLEMS
OF THE REPUBLIC

REV. N. D. HILLIS, D.D.

TEXT: "*Wisdom is better than rubies and knowledge is more precious than fine gold.*" Prov. 3:11.

The Middle Ages crowned the soldier, but our generation weaves its chaplets for the scholar. In the democracy we have as many kings as there are realms.

Our people reserve the throne for the man who has the last fact in the case. One man ruling us in the realm of electricity; another in the realm of chemistry; the discovery of a third lifts him into the throne as a statesman and lawmaker.

Some kings are born kings because they open their eyes in the palace, and these kings are artificial. And some kings achieve their throne by invention, discoveries in art and science and literature. These are natural kings, divinely ordained and ruled by the only divine right, the right of superior worth.

Years many and long have passed since some of us left behind the chapel and library forever. But events have been our teachers, and we have learned that wisdom is better than rubies and knowledge is more precious than fine gold. Every contribution to the granary of civilization has come from the hand of a scholar, sometimes trained in the school of practical life, and sometimes taught in the lecture room. Experience hath proven that all failure is ignorance, that all success is knowing how.

The doing that makes commerce is born of the thinking that makes scholars. Everything was first of all a scholar's thought. Every loom is an idea dressed up in clothes of iron and steel. The ocean steamer tells us that the soul of Robert Fulton had just passed by. The yellow telegraph blank reminds us that Cyrus Field and Morse are immortal. The cathedral itself is a little footprint in the sidewalk telling us that the soul of an architect once passed that way. What hath the scholar not done and what can his wisdom not do?

The scholar enters the scene and waves his hand. He touches the lump of mud, it becomes a vase; he touches the seashell and it becomes a singer's harp; he touches a log and it becomes a ship; he touches a forked stick and it is a steel plough; he touches the hut and it becomes a house; he sweeps rude sounds into songs, rude

colors into paintings, rough sticks into temple and palace. He turns a mass of confused ideas into a scientific system. The scholar stamps the raw material of the world with his own image and superscription. In the old papyrus, made by the Egyptian king, there was a water mark in the paper, and every splendid gift in civilization receives from the scholar's hand his mark.

Therefore the wise man said: "Wisdom is better than rubies and knowledge is more precious than fine gold." For Solomon was not simply a poet and dramatist; he was also a merchant and manufacturer, and he knew that all the flying of looms and the whirling of spindles began with the quiet thought of some scholar sequestered in his closet.

55

THE BUILDING OF A LIFE

REV. JOHN Y. EWART, D.D.

Not making a living, but building a life, is the important thing. I wonder how many of our graduates are conscious of that vital distinction. President W. F. Slocum, of Colorado College, in an address to the alumni of that institution, while sincerely appreciative of the gifts of money for new buildings and equipment, emphasizes the fact that all these are useful so far as they contribute to the making of noble and efficient lives.

A sane, strong life, a heart open both man-ward and God-ward; a real life, frank, open, without deceit or sham; a ministering life out of which flow streams of blessings to the world—that is what we have in mind just now. “Little else is worth study,” said Robert Browning. “The stress of the poem lay in the incidents in the development of a soul; little else is worth study.” So said the Divine Teacher most pointedly, over and over again. He put the soul ever before the body, the making of a life far and away above “making a living.” “The life is more than meat and the body than raiment.” “What shall it profit a man if he shall gain the whole world, and lose his own soul, or what shall a man give in exchange for his soul?”

For man has a soul, a vital, indestructible and eternal something in this mortal tenement, despite the efforts of some materialists to prove the contrary. The soul is the man and is that part of his personality which survives the sod and lives forever. “Man has tender teens, teachable twenties, tireless thirties, fiery forties, forceful fifties, serious sixties, sacred seventies, aching eighties, then death, the sod, God.”

So precious is a human soul to Jesus—and by a human soul I mean a human life—that when one turns into the right way the angels rejoice. So important is the proper training of that life that its true teachers are accounted great in the kingdom of heaven, and genuine ministers of Christ spend themselves and are spent in warning every man and teaching every man in all wisdom that they may present every man perfect in Christ Jesus.

The elements that enter into the training of a real life are as many and diverse as the materials composing Longfellow's ship:

Covering many a rod of ground,
Lay the timber piled around,
Timber of chestnut and elm and oak,
Brought from regions far away.

Ah, what a wondrous thing it is
To note how many wheels of toil
One thought, one word can set in motion!

56

THE GARDEN OF LIFE

REV. PAUL F. SUTPHEN, D.D.

TEXT: "*Thou hast been in Eden, the garden of God.*" Ezekiel 28: 13.

I. All privileged conditions of life are gardens of God. The privileged conditions of modern life have far eclipsed those of any of the cities of the ancient world. Never has life afforded channels for culture, influence and power as now. There are a great many more hundreds of millions of people outside of the garden than inside. The privileged people of the world are relatively few.

II. The second point is the fact that the garden of God is a place of opportunity. It was never intended to be a place of privilege and nothing more. Even Adam had work to do in primitive Eden. He was put in the garden to dress it and keep it; he was not simply to lie down under the trees and have a good time.

If he had lived up to his privileges he would have had a tolerably strenuous life in trying to overtake his opportunity. You have been in Eden, the garden of God. You are there now. I tell you that Eden means work, that privilege means opportunity for service, that no man has the right to Eden who does not remember the people outside the garden gate.

III. One more truth, the garden of God is a place of temptation. The last place we should expect to find temptation is in God's garden. Ever since men began to think, they have been asking why God allows men to be subjected to temptation. The only answer is that men would not be men did they not have the choice between good and evil.

IV. We are wrestling in this country with the most tremendous problems which have ever confronted any nation—industrial problems, political problems, social problems, and, fundamental to all these, moral and religious problems. Around us on all sides is a seething mass of foreign-born population, largely ignorant, sometimes degraded and generally quite unfamiliar with American ideals. Into this vortex of life you are now to pass from the pleasant placidness of your college days.

You will find it a very different kind of experience. If you are real men with red corpuscles in your blood and moral fiber in your soul you will not hug your cultured privileges to yourself and seek for some quiet corner where you can enjoy them, but realizing that

privilege means responsibility, you will fling yourselves into the rough and tumble of the battle, determined to give all that is in you for the good of your country and for the welfare of your fellow-men. Remember that only those who are above can help those who are below, and that unto whom much is given from him will much be required.

57

THE INDISPENSABLE BOOK

REV. T. B. ANDERSON

TEXT: "*If the foundations be destroyed, what can the righteous do?*" Ps. 11:3.

1. The most vital force operative in our nation to-day, and in all its past history, is the Christian religion; and the Christian religion is founded on the Bible.

2. While men may differ as to what constitutes a Christian nation, and while it is admitted that the written constitution and the vital constitution of the nation are not in agreement, yet there is a sense in which this is a Christian nation, and so announced by the Supreme Court of the United States.

3. Enumerate the Christian features of the nation.

4. The Bible, beyond all question, is the corner-stone of our Republic, and has been the most potent factor in making the nation what it is.

Our political, social and economic systems are based on the Bible.

Our whole system of jurisprudence is rooted and grounded in the Decalogue.

Our whole body of literature, transient and permanent, is permeated and colored by Bible truth.

The elimination of the Bible, with its teachings and spirit, would change the whole complexion of our civilization and induce national degeneration and decay.

For these reasons, the Bible,—as the best, and indeed only available and safe textbook of morals, manners and patriotism,—is indispensable in our system of public education. It is the palladium of our liberties, and the sine qua non of our national peace, prosperity and perpetuity.

58

RELIGIOUS EDUCATION

REV. M. M. PEARCE

TEXT: "*Learn to do well.*" Isa. 1:17.

One-fourth of the population of our country is engaged, as students or teachers, in the work of education. It is important to have right ideas about it.

1. Its obligation—"Learn." Man is the being that learns. The possibility of advancement is unbounded, and its obligation imperative.

2. Its purpose—"Do." Education should terminate in action. A recluse, or a mere bookworm, is a satire on the true purpose of study.

3. Its distinction—"Well." The glory of education is in its contribution to God's Kingdom. Germany was the Mecca of students, but the home also of a program of life that was a menace to civilization; and millions of men are paying the price of her failure to learn to do well.

59

THE INVESTMENT OF LIFE

REV. W. F. SMITH

TEXT: "*Take ye away therefore the talent from him.*" Matt. 25:28.

The one talent man was condemned because he failed to invest.

Life is given us. It must be lived. We must exert some kind of influence. Where and how soon can we most fully realize our true selves? How shall we invest our lives?

Principles of investment:

1. Safety—no danger of loss of principal.
2. Availability—easily turned into cash.
3. Profitable returns—interest, dividend.
4. Service to humanity. (Christian business man's ideal.)

All these principles apply to the investment of life in training for service.

The need of trained leadership.

In country, city, among immigrants, on foreign field.

How shall I invest my life?

60

VALEDICTORY WORDS

REV. JOHN G. HIBBEN, PH.D., LL.D.

President of Princeton University

To the members of the senior class: You are going forth from this place, which has been your home and which you have learned to love with passionate devotion, into a new world which lies before you. It will be well to pause a while upon the frontier before you cross its boundaries in order to ask yourselves with searching honesty whose world it is and to what sovereign power you owe your allegiance. Do not be complacent in the security of a narrow-minded prejudice, which places exclusive stress upon material values, and thereby starves the soul. This is not a world in which you are merely to seek fortune, pursue pleasure or to endeavor to achieve name and fame. It is primarily a world in which God's commands are to be heard and obeyed.

The tragedy of a life such as yours is to fail to appreciate what is expected of you. There are two factors which combine to determine your responsibility—the world's need on the one hand and your ability to meet it on the other. One of the most significant results of your education is to give you a more vivid and real sense of the need, and at the same time to increase your powers of ministering to it. Whether your life is a success or a failure will be determined solely by the set of responsibilities which you heartily endeavor to discharge. Circumstances will not make you nor will they unmake you, but solely the burden of obligation which you are brave enough to shoulder.

If you see your duty, believe me, you will not miss your opportunity. There are certain responsibilities which naturally belong to you because of your youth, because of your strength, your enthusiasm, because of the high potential of energy and resource due to the rich experience of your college years. The man who does not acknowledge such responsibilities in his life is doomed to failure. He may grow in riches and in power, but not in manhood. In his achievements he will be overcome and in his victories meet defeat.

As you enter the world with its bewildering confusion of clashing interests, its lights and darkness, good and evil, its strife and discord, its hopes and fears, its stubborn questionings, its mystery, its doubts, its brute facts and its deeper and triumphant tones of prophetic promise—as you face it all, impatient to become a part of it all, pray that you may quit yourselves like men.

61

A TALK TO GRADUATES

REV. LYMAN ABBOTT, D.D.

One of the greatest figures of mythology, you remember, was Prometheus, who brought fire from heaven that men of skill and industry might begin their long journey toward truth and power. He was the fire-bringer. Every great or useful man or woman since his time has been a light-bearer; and the rank of a man depends on the clarity and power of the light which shines from him on his fellows and his time. As we look back over the long course of history, we are able to see the way by which we have come because so many men and women have lighted the darkness of ignorance. As you approach a great city, there is first a faint glow on the horizon, then a kindling brightness; then long lines of fire rise into view, and presently the splendor of the city is before you. Looking back from the brightness of to-day, we can trace the waxing light to its far beginnings, as the long lines recede and grow fainter against the darkness. We can see the lamps lighted in the Valley of the Euphrates thousands of years ago; the kindling of the lights in the Valley of the Nile; the glory of the Light of the World as it revealed itself in Judea; the splendor that streamed from Athens across half the globe, across our time, shining to the very end of the ages; the powerful ray that fell from Rome; the flaming of the torches at Florence and Venice; the lighting of the lamps at the earliest universities, at Salamanca, Salerno, Bologna, Paris, Oxford, Cambridge. The first intimation of the New World to its discoverer was a faint point of light on its shore; now, from Cambridge, on the Atlantic, to the University of California, at the Golden Gate, the torch of knowledge has passed until there is a line of fire across the continent.

These lights have been kindled with infinite toil and self-denial; they have been fed with sacrifice, aspiration, heroic work, with beautiful and unflinching courage. Many torches have been kindled by them, and in turn have augmented their splendor. This it is which gives the famous schools their hold on the imagination of the world, and makes lesser schools dear to our hearts—they are all homes of light. Every school is a torch from which other torches are to be fired. Generation after generation dips its torches in the fire and goes its way down to the future to make the highway brighter for those who come after.

62

ADDRESS TO THE GRADUATING CLASS

The parchment is impressive, of course, and when it is handed to you, you feel as if by taking a huge amount of thought you had added several cubits to your stature. Still, the process has been very laborious, and the weather is warm, and you are weary, and after the first excitement is over, you wonder whether it has been worth while—just for a bit of parchment.

And your class and classmates? The tie is pleasant, to be sure. But some you hardly know, and others you wish you did not know. You have your own particular friends, of other classes, or of no class, and they are what really count.

In any case, you are looking forward, and the years that are gone are few, and the years that are to come are many. There will be other graduations, other parchments, other progress,—so many and so much that you do not stop too long to dwell on a trifling occasion like this.

Now, as we said, you are looking forward, but by and by, with an insensible change, you will find yourself looking backward. Some of those other graduations will have come to nothing, some of those other parchments, eagerly grasped at, will have flitted away, seeming all gold instead of paper, as they just escape your tantalized desire. Then this graduation will stand out to you as something real, something you did grasp, something infinitely worth while, if you had only appreciated it when you had it.

So with classmates. Other friendships, founded on tastes that change and habits that are soon outlived, may fail and be forgotten. But the merely external ties that bind you to your classmates, just because they are external, grow stronger as the inner life flows with less spontaneous vigor. Hands we once touched with indifference now thrill the memory even to tears. Names we once smiled at come to be named with a peculiar tenderness.

The lesson of it is that every link that binds us to our fellow beings is well worth while just for itself—parchment or no parchment. And we would impress this truth not only on those who are taking degrees, but also and most of all on those who are debating whether in another year, or two years, or three years, it is worth their while to take them.

63

SIGNIFICANCE OF COMMENCEMENT

D. E.

With the recurrence of commencement it is fitting to inquire into the meaning of the event. Some are graduating from the Academy or High School and for them our hope is that they will continue the educational process and enter college. For those, however, who leave the halls of higher education, whether of college or of seminary, commencement has a serious significance. It means that the period of pedagogical guidance has come to an end and that youth assumes independence of action and enters upon the work of life. It is the commencement of the productive period in life's career. With this view of the occasion it is important that commencement shall mean the application of such principles as shall make the life a noble success. Three things may be mentioned as specially necessary to be adopted as fundamental elements of character. These may well be regarded as breathing the very spirit of commencement in a Christian institution.

I. Obligation. Paul proclaimed himself as a "slave" of Jesus Christ. It is a disagreeable word; no less so to Paul than to us. But a word expressive of the thought that should be uppermost in the mind of the Christian. Every one has a master. He may be under the thralldom of his own low self, a slave of sin and evil habit; or he may be the slave of Jesus Christ and bound to all that is good and elevating. Paul knew only these two classes of men. He was under supreme obligation to Jesus because he felt that "he was not his own but bought with a price" and that price the precious blood of Jesus. He was a slave by purchase and by conquest and by love. Jesus had overcome him and made him a disciple by convicting him of sin and enlisting him in his service. But the strongest bond that bound him to Jesus was love. He gave his heart to Jesus and henceforth he sought only to obey his Lord. Now this is the lesson of life. The highest liberty is the doing of God's will. He who is the servant of God is liberated from all other servitude. He serves God in all his labor. Whether he eats or drinks it is to the glory of God. The presence of God is a reality. He has attained the ideal of heaven and enjoys a foretaste of its blessedness, for of them it is written, "they serve Him day and night." No one who has understood the meaning of life can enter

on its career without a sense of obligation, to obey the will of God and to give to brother man the best that is in him.

II. Vocation. The divine element in the calling is emphasized. Paul felt himself called of God to be an apostle. That gave him confidence in his ministry. The same condition should be found in every life. It is the divine vocation we should seek. Each graduate should go forth with the assurance that his program of life is the plan of God for him. Vocation embraces many things. It may be the sacred ministry or law or medicine or business. The abiding element is the divine call. All the faithful in Jesus Christ are under one commission. This truth is vital to Christian life. And it ministers power and comfort. If we are in the place to which we have been called of God, whatever that place may be, with what a spirit it inspires us. It gives boldness, confidence, success. The divine calling assures us of the divine presence and help. Every disciple is on an equality in this matter. There is no respect of persons with God. No caste system can ever exist in a genuine Christianity. The divine call is greater than any office. We need to feel that it is our business to square our life with the divine plan. Commencement should be a realization of the fact of the divine vocation, that, whatever our plan in life may be, we enter on that course with God.

III. Consecration. Purpose gives power. Each disciple has his place and work, but the purpose for all is the same. Each true Christian must live for the kingdom of Jesus Christ. The call is to consecration of life to Jesus. At the very beginning the question of the purpose of life should be settled. For what do we propose to live? Is life to be merely a money-making affair or have we the ideal of which Jesus has given us example and which constrained Paul? The home, the store, the farm, the factory, are but spheres in which we may manifest our devotion to Christ. The physician who ministers to the sick in Christ's name and for his sake makes life a far different thing than one does who sells his skill for money. And so in all life. Devotion to Jesus Christ in all we do and are is the characteristic of the Christian. It is this quality of consecration which should be impressed upon the commencement season. A Christian commencement is a beginning of life's active work with Christ.

64

TO A WOMEN'S COLLEGE

REV. JOHN GRANT NEWMAN, D.D.

In 1836 came the first successful attempt at better things. The Georgia Female College and Mount Holyoke and Emma Willard's School were established about this time.

Before these doors to woman's higher education opened the question might have been asked, as some one has facetiously put it, as to "just what was the precise degree of ignorance required for a proper female character." It is recorded somewhere that, at the time of the opening of the Georgia Female College, a gentleman of large means and liberal views as to his sons' education answered this question; for, when appealed to for help for this Southern pioneer in the feminine educational field, he said that "all that woman needs to know is how to read the New Testament and to spin and weave and make clothes for her family." The "exact degree of ignorance required" for women is still an open one in the minds of some.

It may be interesting to remember that the next attempt to keep step with the great onward march toward woman's intellectual betterment was made at Oberlin, Ohio, in 1837, when Ohio fell into line, only a year after the charter was granted to Mount Holyoke. In this year Oberlin received four young women into its Freshman Class. Three of the four, we are informed, graduated four years later from that college. President Fairchilds was of the opinion then, and so expressed it, that these women graduating in 1841 from Oberlin were the first women in America to receive a college degree.

Going back to 1800, not a college in this land out of the twenty-four then existing admitted women. Of the seventy-five colleges, however, founded in the decade from 1861-1870, four-fifths admitted women.

The great movement, however, in favor of woman's higher education in this country culminated much later even than the Civil War. I said culminated; it has not culminated much yet. While Vassar, incorporated in 1861, is acknowledged to be the first well-equipped woman's college in this or any other country, it was the next two decades after the close of the Civil War that brought larger things with them for our mothers and sisters than all history up to that time had produced. Wellesley and Smith followed Vassar by fourteen years in 1875. These were the happy days that flung

the doors of many State Universities open in the anxious faces of women. Strangely enough, the University of Wisconsin led in 1863. The University of Kansas followed in 1867. California, in 1870; Wesleyan University, Middletown, Conn., in 1871; Cornell, in 1872; then Bryn Mawr began its work in 1885.

One cannot view these figures without amazement at the terrific speed at which we have recently been moving in this mighty work. The last quarter of the nineteenth century was the maker of educated women. There is no finer sign of advancing civilization visible than is this. And this is but a beginning.

65

TO THE GRADUATING CLASS

I read lately an interesting account of the building of a great ocean steamer. The backbone of the whole structure is the keel, and the keel is the first part laid. Into the keel at right angles are fitted great ribs of steel fastened by a pneumatic riveting machine with red-hot bolts.

Now, according to the teaching of the New Testament, Jesus Christ is the keel, the foundation of every real life.

It is true that men have to consult their aptitudes, and it is true that they do so when they exercise their intellectual supremacy; when they give brains to the great question, "What am I to do?" And, "What is it that I can most successfully achieve?" For you know, if you have learned anything during the past few years of your student life, that a man's achievements never rise any higher than the plane of his thinking. There never was a soldier who scaled a fortress or took a flag, there never was a philanthropist who laid down his gold and silver upon the altar of sacrifice for the world's need; there was never a man who ever accomplished anything worthy of being commemorated in future generations, who had not lived that stirring deed subjectively, perhaps a decade or a quarter of a century before he brought it out objectively in his life. Let us remember that it is what a man thinks that determines what he is to do in the world.

Of course we must take into consideration our aptitudes; and if we will study ourselves carefully we can easily ascertain what it is for which we are specifically adapted.

I know that there are certain limitations which have to be considered, as well as our aptitudes, but limitations are not things of which we should be at all afraid. Emerson says a man should stand in awe of his talents and should be deferential to his defects. How many people there are in this world who do not realize what it is for which they are fitted by nature.

You remember that Wolfe, floating down the St. Lawrence River there that night before they scaled the heights of Quebec, repeated to his officers on the quarter deck some lines from Gray's *Elegy* and said he would rather be the author of one of these stanzas than the greatest soldier in the world. Wolfe was mistaken; God intended Gray to write the poetry, but he intended Wolfe, that slender little Englishman who could hardly keep soul

and body together, to be one of the greatest heroes this world has known, and to save this broad land of ours to the Anglo-Saxon civilization, and to write his name high in the history of the world, because he was a brave man and knew how to fight gallantly the foe.

Let me say this, that if we will exercise our minds, if we will do our best with the thing for which we are undoubtedly designed, we shall bring to ourselves the greatest happiness of life and we shall achieve the largest success in life. And the two do not always coincide, for, it is this intellectual life of ours, it is this power of the soul to assume supremacy over itself and the things which are adjusted to it, which constitutes a man's true character and which makes education of so great a value to human beings.

66

THE CONTRIBUTION OF COLLEGE WOMEN
TO CIVILIZATION

FREDERICK LENT, D.D.,
President of Elmira College

It is commonly recognized that men have become gradually, slowly civilized, in the course of centuries, because of good qualities inherited from their mothers. It is also tacitly assumed that woman's influence upon civilization is exerted only through the home, as wife and mother. All agree that her highest opportunity for usefulness is in the domestic sphere.

What we focus attention upon to-day is the fact that the sense of motherhood which gives woman her power in society, may be, and is, exercised in a variety of ways, and is not confined to the home. Every worthy woman has the maternal instinct. Since education increases power, and since "civilization is the result of the influence of good women," in a world the solution of whose problems calls for trained leadership, the college woman is of the greatest importance.

What contribution, then, can college women, because they are women, and have trained minds, make towards civilization?

It scarcely needs to be said that the graduate of a college, because she is a woman, if she is a true woman, is obligated by her privilege, to devote herself to the service of humanity in the spirit of Jesus Christ. Your success is not to be measured by what you achieve, but by what you attempt. Selfishness alone is contemptible, and is failure. William Law in his "Serious Call" says, "If Flavia lives thirty years in this way, she will have spent fifteen in bed, and fourteen in eating, drinking, dressing and visiting, reading plays and romances and going to the theatre." If any Flavia lives thus, she denies her womanhood, because she is selfish, and no selfish woman is a mother.

Education without love is not culture. If Flavia is a college graduate, and lives thus, she lacks genuine culture.

Our hope for the ultimate triumph of civilization rests not alone on past progress, but on the fresh dedication of great souls to it with every passing year.

The towers of Cologne Cathedral remained unfinished three hundred years. The cranes were left standing on the unfinished towers, and renewed from time to time as they wore and rusted out, as a sign that the building was not completed, and that they hoped to

finish it some time, when they could. The world need not despair, so long as college women see the actual conditions, and plant themselves squarely amid the unsatisfactory circumstances, devoted to the ideals long cherished by the noble minds of our race.

Young Women of the Graduating Class: The supreme contribution to civilization is made by character. It does not matter so much where you are and what you do, as what you are. "The discipline of the heart is more important than that of the brain." You may not render distinguished service in the arts of war or peace, but you can enter the lists of those who love humanity greatly. Then you will carry a benediction wherever you go, whatever you do.

In the Louvre is a picture by Murillo, called the "Miracle of San Diego." It shows two nobles and a priest entering a kitchen and finding to their astonishment that all the kitchen maids, handling the pots and pans, are angels.

Your might of influence for good is not in your position, but in your character. God finds his mothers in Israel under the palm-tree of Deborah, and the Oak of Domremy.

"To do something, you must first be something."

"Wouldst thou be a hero? Wait not then supinely
For fields of fine romance that no day brings;
The finest work oft lies in doing finely
A multitude of unromantic things."

There are just two elements in great character. The first is to love truth.

Queen Guinevere said it—

"Ah, my God,
What might I not have made of thy fair world,
Had I but loved thy highest creature here?
It was my duty to have loved the highest."

It is said that Disraeli lacked two qualities, failing which, he fell short of greatness; he was never quite in earnest, and he was not troubled by a dominating conviction.

John Bright's power, on the other hand, lay in his sincerity, and his honest conviction.

The other element of great character is unselfish love, the source of sacrifice. A caller, seeing the two children of her hostess as they came into the room, said, "Oh, I'd give my life to have two such children." The mother said, quietly, "Yes, that's exactly what it costs."

Carry forth into our troubled world this sacrificial spirit, which will mean that there have arisen new mothers in Israel.

67

ADDRESS TO THE GRADUATING CLASS

REV. DANIEL A. POLING

TEXT: "*Who knoweth whither thou art come to the kingdom for such a time as this?*" Esther 4:14.

I. The first fact of the message is the fact of personality, "Thou art come." That I am, staggers me. There are times when I search for the reasons behind my birth. Value yourselves, I give you the supreme truth, Personality is eternal. You are here to-day at a commencement; you have finished, to begin.

II. The second fact of the message is the fact of place. "Thou art come to the kingdom." And the kingdom is the kingdom of the present. You are in the world; just now it may not be easy to realize it, but your feet are on the earth, and all about you are people with faults and follies as well as with smiles and congratulations. There is before you a humdrum business of bread-making and child-rearing, of harvesting, and ship-building, of preaching and teaching, of suffering and dying, of service and of sacrifice. You have missed the message of this institution unless you go out from these halls to master practical affairs, to solve immediate problems, to meet the crisis of the moment, whether that crisis be a high circumstance such as Esther faced, or a small sum that wrinkles the brow of a child. We have not seen the beauties or caught the lessons of the radiant Jewess, whose soul was more exquisite than her form or face, until we have thrust her great ordeal into the life of our times, into the affairs of our generation.

Do not misunderstand me. God pity us when we lose our dreams or when we cease to see visions. We must never become so engrossed with ministries that we have no patience or time for musing, for prayer, and for communion. Eventually he runs in a circle who runs without rest. A business bankrupts itself when it becomes a mere counting machine. There is an efficiency that is inefficient. We must cultivate the amenities of the heart; we must wait with friendship and tarry with God, if we are to see developed within ourselves that spiritual initiative that more than physical force and mechanical genius shapes the destiny of the world.

But we must bring this spiritual initiative, we must apply this moral fervor, this divine optimism, to the tasks of the kingdom. We must harness our dreams; we must put a sword into the hands

of our visions; we must honor our friendships by rendering a service, and glorify our God by making a life.

The kingdom is your kingdom, yours to-day as it was Queen Esther's yesterday. Again the dignity of personality. Yours; for yours is the opportunity, and will you sulk because of one who seems by birth and environment to be more favored than you are?

III. The third fact of the message is the fact of time. "For such a time as this." Already we have appreciated together the stupendous problems to which we are born, problems far more complex and appalling than those confronting the queen whose character is our real message to-day, but problems no less solvable, for they are human problems, and we are laborers together with God.

Let us analyze our time more closely

68

PRESSING TOWARD THE MARK

REV. ROBERT F. COYLE, D.D.

Young people of this class, let me lay upon your hearts the practical lessons of this hour.

I. You must have a worthy purpose, held on to with fingers of steel, if you are not to go wabbling and wavering through life as unstable as water, which adjusts itself to the bend and curvature of every shore.

II. You must have a worthy program, a definite plan of translating your purpose into deed, and

III. You must have a prize to struggle for worthy of your manhood and womanhood. These three or failure. These three or oblivion. These three or cipherdom. These three, wisely and fearlessly chosen, and they will lift and glorify you and crown you with victory and honor.

69

TRUE EDUCATION

REV. T. H. ACHESON

TEXT: "*And they taught in Judah, having the book of the law of the Lord with them; and they went about through all the cities of Judah, and taught among the people.*" 2 Chronicles 17:9.

I. It is the function of the state to furnish a general education. The church is the great teacher in the spiritual sphere, but cannot furnish an education of a general nature. Neither the church nor family possesses the authority or equipment for such an education.

II. The public school is the digestive organ of the body politic. It is the melting-pot. The Scandinavian and Slav become American.

III. Education is not complete without the moral element. Character is the great aim of education. It must contribute to the prosperity and permanence of the state. Mere mental development is insufficient.

IV. The Bible is the only standard in the field of morality. The standard is not the mere dictum of the teacher, or the best literature, or the lives of our best men, or civil statutes, but the Word of God.

V. The Bible, therefore, should be taught in our public schools. It is not sectarian. The Bible as a book should be used in the school-room; not a book of mere selections.

VI. The widespread and long-continued custom of Bible-reading in our schools, in connection with the foregoing considerations, is a strong argument for its retention. The Bible is read in many of the schools all over our land. Not long since the attitude of at least twenty-one States was distinctly favorable, and in only eight had opinions been rendered against it.

70

DEMOCRACY AND EDUCATION

Education without religion is merely a galvanized corpse.

I. Education is a function of religion. Moses began with education. We know that the development of Israel was the result of this education. Our Lord and Saviour was first of all called teacher. Go ye into all the world—not only evangelizing, but teaching them to observe all things I have commanded.

II. Education has been the conservation of religion. We do not know what Christianity might have become but for it. And we need to thank God for the scholarship of that day. There is no such thing as a “simple Gospel.” Sometimes we drag the Gospel down to get a little popularity. We may talk about a simple ocean, but we cannot talk of a simple God. The Gospel is not simple.

III. Every great revival of the world has been the result of education. Luther, John Knox, John Wesley, Jonathan Edwards, President Finney—all these came from the schools. The education came from the Church. It has been wrapped up with religion. Democracy itself will not be sufficient. Indeed, it is most dangerous, except with education.

71

THE COMPLETE MAN

TEXT: *"I pray God that your whole spirit and soul and body be preserved blameless."* I Thess. 5:23.

If man were only a body, athletics would be the whole of education. If he were only a mind, mental culture would be his summum bonum. But if he has a body, mind and soul, then education is the cultivation, development and efficiency of all three.

The purpose of Christian education is the perfecting of humanity. Paul prayed for the Thessalonians, that their whole spirit and soul and body be preserved blameless. Every man should pray for himself, and, by study, watchfulness and the use of proper means, secure for himself, as far as possible, physical, mental and spiritual education.

It is a mistake to cultivate one part of the nature to the neglect of others. To neglect the body means dyspepsia or other ills and consequent weakening of all the powers. To neglect the mind means stupidity. To neglect the soul is worst of all. It means spiritual paralysis, with both physical and mental coarseness and deterioration.

72

COMMERCIALISM IN EDUCATION

REV. J. K. G. FRASER

What our colleges ought to do for us, it seems to me, is to teach us how to spend money, how to value money, rather than how to make money. The ability to make money ought to be an incident in college training, a by-product. For example, no university which is worthy of the name teaches a young man how to make money out of medicine. It teaches him to heal the sick and preserve the healthy—one of the noblest tasks, by the way, in the world—and his success in this branch of learning brings him a living.

This is the true function of a college, it seems to me—to teach men not so much how to make a living as how to make a life.

There ought to be colleges to teach the former. But when one enters the scholastic calm of a real university he ought to feel at once that he is breathing another atmosphere. He ought to find here a world in which money-making is not the chief end, in which it is not even an end at all, but only a more or less disagreeable necessity. He ought to find here other standards of success, and if it is a true university he will. Men will meet him who are making great discoveries in science which might be turned to immense profit if they would keep them secret and commercialize them, but which they openly publish to the world so soon as they are sure of them, finding a far more satisfactory reward in so doing than they could in all the gold of the mints.

This is the true spirit—the spirit of learning for learning's sake. Yet against this spirit there is constantly beating to-day the waves of a mad, rushing, restless commercialism, where everything is valued in terms of dollars and cents. Influences are at work trying to reduce the man of culture into the noisy, dusty highway of business, where he may join in the race for wealth with splendid chances of success.

And if the friends of what we may call "the old learning," the learning of our fathers, which aimed at setting the feet of youth on a higher path than that which led to the money-changers, do not occasionally lift up their voices in defense of this system it will be overwhelmed some day in the rising tide, and the money-changers will have set up their seats in the holiest of places—even in the very temple of humanity.

"Man does not live by bread alone." This is an old lesson, but it is a lesson which is peculiarly applicable to the present day.

73

THE BIBLE AND NATIONAL EDUCATION

P. B.

Deut. 4: 1-9.

Law and liberty go together. We can hardly think of liberty without thinking of law. To be free is to be in right relations with good laws. A man may be a slave or have a sense of slavery either because he is under bad laws or because he is a bad man. A bad man wishes to do wrong and when a good law restrains and punishes him, he regards himself as a slave, and he is a slave, for he is not in right relations with righteous law. A good man wishes to do right, but he may be under a bad law that would constrain and compel him to do evil, or punish him for doing right, and he regards himself as a slave and demands liberty. He needs a change in the law under which he lives.

What then is the difference between good laws and bad laws? What is the difference between a bad man enslaved by good laws and a good man enslaved by bad laws?

This is a practical question. We hear a great outcry against infringement on personal liberty by men who wish to do wrong. The drunkard's personal liberty is taken away when he cannot get strong drink; the slanderer's personal liberty is taken away when he cannot traduce and slander his fellowmen without restraint; the robber or the murderer cries out against the law that protects his neighbor's property or life, and the libertine complains of the "blue laws" when he cannot give loose rein to lust and passion. We hear far more complaints of slavery from bad men than from good men, and a great many people cannot distinguish between liberty and lawlessness. Civil government enacts national laws with penalties for their violation. It may enact either bad laws or good laws. How are lawmakers to determine what is good and what is bad? Is there any test of standard by which laws may be tested? Can we say that good laws secure the greatest good to the greatest number? If so, what becomes of individual rights? How shall we decide as to what is the greatest good? Is there any standard?

Moses faced these questions when he organized the Hebrew people for national life in the Promised Land. He did not depend on his own wisdom to formulate the national code. He had received from God the Ten Commandments. It was through obedience to

these commandments that they were to become a great nation, a wise and understanding people. Moses was learned in all the wisdom of Egypt, but when he built the tabernacle and established doctrines of religion it was not by the exercise of this wisdom but "as the Lord commanded." When the national laws were enacted it was not by the exercise of this worldly wisdom, but according to that commandment of the Lord. Nor is it essentially different in the present age. Where there is no recognition of God's laws as revealed in the Bible, national morals are chaotic. If God be left out, the difference in forms of government is of little account. Any civil government whose laws are enacted and executed in conformity with God's laws as revealed in the Bible, is a good government. Any civil government whose laws are not enacted and executed in the spirit of the Gospel is, so far, a bad government. If we love our nation and seek its prosperity we must study God's law as revealed in his Word, and must teach this law to our children and our children's children. The student of history is stupid and blind who does not see in this land, at the present time, the same forces that destroyed Rome and older civilized nations. We must turn to God if we would escape the doom of the nations that forget God. Righteousness exalteth a nation.

74

THE COLLEGE GRADUATE

C. W.

I. The college graduate should lead in every reform. The country is full of enemies menacing her very existence. These enemies are the liquor dealers, the predatory corporations, the employers of child-labor, the horse racers and gamblers, the corrupt political bosses and grafters, and a hundred others. Have we occasionally seen a college graduate among these destroyers of the nation? We regret to say we have. We wonder if such an one realizes how close to traitorship he is acting! For has not his country trained him and would any one but a traitor join the forces of those who are attacking his mental and spiritual mother? Really the nation is the graduates' alma mater as much as is his college, for back of the college is the State, supporting it. We want to see every college man, out of gratitude and a high sense of honor and obligation, if for no other reason, everywhere leading in the fight against all these enemies of the nation. This is the field for patriots, and our colleges have always been the school of patriots. Never mind worrying over attack of outside foes. Our country's real haters and enemies are within her—those we have mentioned. We look to the college men to lead in the fight against them.

II. Every college man owes it to society, also, to see that all the boys and girls get justice and opportunity. Their education was made possible because some one saw that they received justice. A college training is the inalienable right of every boy in this country who wants it. Conditions are now such that in most cases the boy who wants it has opportunity to get it. But the college man should be foremost in making this step easier for poor boys in circumscribed conditions. It is a rather significant fact that one who is not a college graduate, Mr. Carnegie, should have so far surpassed all college men in establishing scholarships for poor boys. But there are thousands of boys in this country who before they are old enough to value education are ruthlessly snatched out of school and thrust into fetid mills or damp mines or fiery glass factories or into the street. They have the same right to education that had the college man, at least the education of the public schools. Many of them are looking back and complaining of the injustice done

them. Every college man in this country should insist that every boy get justice, as he did. The college men of this nation owe it to the boys as well as to the country to see that every boy living gets the justice of a common school education and that every boy who wants it gets the opportunity of the university training.

75

TO THE GRADUATING CLASS

AMOS R. WELLS, PH.D.

In the olden days men must go on foot to reach their brother men. That is the way Christ went. Later, they could go on railway trains and steamboats. Now they go in flying-machines. Now, I mean, it is easy to reach men's lives past barriers of caste, and language, and distance, and circumstances, and even habits and creeds. Now as never before the Farthest is accessible to the heralds of the Highest. Their air-ships are the newspapers, the public schools, the public forum, political parties, freedom of religion, the telephone, the telegraph, the post-office, the banking system, all the multiplied agencies of communion that tear down fences, open doors, and fling men up against each other. The student is educated that is able to use these agencies, and will use them for the truest brotherhood.

What is the Highest for a man? To know his possibilities and attain them; to realize the destiny that God opens before him, and to grasp it. The present struggle for an ideal democracy aims at this. It is futile to carry political power to the Farthest unless at the same time you make him in love with the Highest.

The present struggle for an ideal system of labor aims at this. It is futile to carry industrial power to the Farthest unless at the same time you make him in love with the Highest.

Therefore, members of the graduating class, your life-work—the life-work of all true men and women—is plainly marked out for you. Where it may be, matters not. What may be its exterior, of trade or profession or neither, is of absolutely no concern. What may be its scope, world-wide and room-wide, makes no difference whatever. To reach up as high as you can for power. To reach out as far as you can with influence. Every day to reach up to a Higher. Every day to reach out to a Farther. To go where the Highest bids you go. To stay where the Farthest bids you stop. To know that the Highest will prevail. To know that the Farthest will draw near. To realize that you are a part, however humble, in the most glorious of all histories. To forget that you are a part of it in your joy that all men compose it. That is the heroism of achievement. That is the delight of true living. That is the prize of your high calling. That, and that alone, renders our momentary existence here a worthy entrance to the immortality that is to come.

76

CLOSING SENIOR YEAR

R. T.

Those who have closed their senior year may be the neediest of all. They stand at the entrance of a half-dozen ways, from the point of business, and not one is entitled to anything less than success. All deserve to make the most of themselves, and should be careful to get into the right occupation. Every man has in him the elements of success, and will succeed if he is in his place. Wise counsel should be sought and considered carefully. Life is too short to try a dozen vocations.

The most important factor in the graduate's life is his relation to his Maker. Most of this year's classmen have already decided their allegiance. The few who have tried to remain neutral are the neediest people under the sun. An education which is not dedicated to the advancement of the Kingdom will place its possessor in as perplexing a position some day as that of the thief who was caught with the stolen goods on him. A trained mind, as well as a filled purse, is but a trust to be used for the cause of its owner—not man, for he is possessor only in a relative sense, but God, the absolute owner of all man has or can become. Every possession but increases the responsibility of one's stewardship. The hand is to reach out for things eternal. Temporal things, no matter at what cost purchased, must be left behind at death.

Even those who are Christians need the positive support of their Christian friends. Some may settle down to business, others enter upon a technical education. But all alike need to put first things first. Since the college graduate has more to do with shaping the destinies of the world than any other man, there ought to be a common desire, and a united prayer, that he put his force on the right side.

If any one in the universe needs to live a Christian life more than does the college man, it is the college woman. She manages the home, and creates the atmosphere in which children are reared. The greatest blessing which could come upon America would be a generation of educated Christian mothers.

It is worth while to pause this week and breathe a prayer to God that he will bring about such a complex of circumstances that he may receive the service of this large army now mobilized for the battle of life.

77

THE PLEASURE OF EDUCATION

AMBASSADOR JAMES BRYCE

At the University of Chicago

I ask you to join with me in considering the value and helpfulness to the individual man of scientific studies and of literary studies, respectively, not for success in any occupation or profession, nor for any other gainful purpose, but for what may be called the enjoyment of life after university education has ended.

All education has two sides. It is meant to impart the knowledge, the skill, the habits of diligence and concentration which are needed to insure practical success. It is also meant to form the character, to implant taste, to cultivate the imagination and the emotions to prepare a man to enjoy those delights which belong to hours of leisure, and to the inner life which goes on or ought to go on all the time within his own heart.

Every one of us ought to have a second or inner life, over and above that life which he leads among others for the purpose of his avocation, be it to gain money or power or fame, or be it to serve his country or his neighbor. He ought to have some pursuit or taste to which he can turn from the daily routine. Whatever the taste or pursuit may be, whether of a higher or commoner type, it is good for him; but, of course, the more wholesome and elevating the taste or pursuit is, so much the better for him.

The practical lessons I would deduce are that the ardor with which the study of the physical sciences is now pursued for practical purposes must not make us forget that education has to do a great deal more than turn out a man to succeed in business. In the second place, students must remember that in the study of languages and history they must beware of giving exclusive attention to the technical, philological work and purely critical inquiries. Nowhere in the world does there seem to be so large a proportion of the people that receives a university education as here in America. The effect of this will doubtless be felt in the next generation. Let us hope that they will be felt not only in the complete equipment of our citizens for public life and in their warmer zeal for civic progress, but also in a true perception of the essential elements of happiness, a larger capacity for enjoying those simple pleasures which the cultivation of taste and the imagination opens to us all.

78

THE TEACHING OF THE PEACE SPIRIT
IN THE PUBLIC SCHOOLS

PRESIDENT NATHAN C. SHAEFFER

The greatest problem of the Twentieth Century is the boy—with one exception—the girl. As soon as the girl takes up the study of history she begins to wish that she had been born a boy. Her textbook magnifies the achievements of men and devotes very little space to the deeds of women. Gradually she reaches the conviction that everything great and heroic belongs to the other sex; that life is not worth living unless one can attain military glory, and that her greatest misfortune is to have been born a girl.

The boy is apt to form similar ideals from the textbooks on history. The names of admirals and generals, the battles they fought and the victories they won, the causes and the effects of the wars in which they were engaged, constitute a very large part of the material of instruction. The examination questions which are supposed to emphasize the most important portions of the school curriculum, bristle with wars and the things of war.

It seems to me that our text books, our examinations and our instruction should glorify the arts of peace above the arts of war. In other words, history should be taught from a more rational point of view.

How can this be accomplished? In the first place, let us instill proper ideals of life and of heroism. The pupil can be led to see that Pasteur, the scientist, has done more for humanity than Napoleon, the destroyer of thousands; that Carnegie, the philanthropist, has done more for civilization than the admiral who sinks a hostile fleet; that the men who by experiments upon their own bodies showed how yellow fever is transmitted and can be prevented, were as great heroes as any soldiers that ever faced a cannon's mouth; that the woman who serves in the hospital as a nurse displays as much heroism as the officer who serves his country in time of war, and that in the sight of God the drying of a tear is more than shedding seas of gore.

As soon as the girl realizes that a life worth living does not turn upon fame or fortune or official position, nor even upon science and literature, but upon the personal relations which human beings sustain to one another, and to their Creator, as soon as she grasps

the truth that it is in the domain of personal relations where woman truly reigns as queen, she grows proud of her sex and no longer wishes that she had been born a boy.

In the next place, patriotism should never be taught so as to make it the meanest of all virtues. It is possible to emphasize the maxim, "My country, right or wrong," to such an extent that the citizen will resort to anything base and contemptible for the sake of furthering the material interests of his country.

79

THE BUSINESS MAN AND EDUCATION

S. B. PHILLIPS

To a business man, a college education is of great advantage. Robert C. Ogden, manager of Wanamaker's great store in New York, most emphatically asserts this, and hundreds of our chief business men, merchants, manufacturers, miners, managers of railroads, steamships, and large corporations agree with him. He says truly: "Millionaires owe their success more to ability to think clearly and to wide information, than to hard work. You may carve it down on a marble slab that there would be fewer bankrupts if there were a little less hard work and a good deal more brain exercise among persons striving for fortunes on business lines."

I. A college man is no better than others at the start; but his chances of advancement are far greater. With mind trained to observation and reasoning, he snaps up in a few months the many conditions of successful trade, and the reasons for them, which it takes a man with untrained mind years to perceive and understand. With his eye trained at college to note contrast and harmonies and the like, the graduate rapidly comes to know goods and customers, adaptations and tastes, how to serve, and how to please. This is money to his employer, and promotion to the clerk. The advantage to the salesman or clerk follows him in all stages of his business life.

II. Education helps us to succeed where others fail, because it gives us reserve power. The reserve power is our anchor and ballast to hold us right side up that we may outride the financial storms and other crises, which are sure to come sometimes, somewhere, and perhaps when we least expect them. With that reserve force—education—to steady us, we shall be safe.

III. Education of heart and mind brings joy and happiness into the home life. A well-regulated home is just as essential as a well-regulated business, and the one is a complement of the other. Generally speaking, the home life has laid a good, broad foundation. Early in life he has gone down until he has struck the rock for the first layer. The layers were cemented together, making a piece of masonry as firm and solid as though it were hewn out of a solid block. His life is a success all around, because he has made pre-

paration—the foundation that was built slowly and steadily. No sudden flights to wealth and position.

Without an education we are of some use, of course, but with education rightly directed, how much more useful we shall be to the world.

80

CHRISTIAN EDUCATION A NATIONAL
SAFEGUARD

Z. W.

2 Chron. 17:7-9; Deut. 31:11-13.

Education, to be complete, must be of the whole man—physical, intellectual, spiritual. An educational scheme that neglects any of these elements is imperfect and may easily become dangerous.

In this country there is small reason to fear that education of the physical and intellectual faculties will be overlooked. The danger is that we shall forget the culture of the spiritual nature.

To avert this danger Christian schools and colleges are established. They are not rivals to the state schools, but supplement these at the point of religious culture, while equaling them in the attention paid to the other elements of education.

But Christian education is not, first of all, a matter of schools. It is a matter of homes and churches, which shall see to it that always in the study of past events, of present natural phenomena, of processes natural, mathematical, mechanical, biographical, there shall always be the background of deity. Education which ignores God is one of the strongest allies of the devil.

Education is development. It may become either a blessing or a curse. The things Paul condemns, in one of the Scripture passages given for reference, are things which develop the powers of evil in the life. Shun these things, he says. But he does not stop with mere prohibitions. He provides positive instructions. He recommends the doctrine which is according to godliness. He urges a student's attitude toward the Word. He insists on spiritual education.

There is abundant opportunity for wrong education. Life calls to us in so many alluring ways, and promises short cuts to so many desirable places, that it is easy to be deceived. "Foolish and unlearned" is the apt description of these short cuts. They promise learning, but have only the show of it. They look wise, but their wisdom is mere veneered folly. There is many a short cut to the making of a living, but none to the making of a life.

No man ever yet, however wealthy his parents or himself, received his education unaided. There is not a college in which tuition fees pay the expenses of the tuition. Unless one and another

in the past had endowed chairs, provided buildings, and given apparatus, the millionaire's son at Yale or Harvard could not be educated as he is. Everyone who receives the benefits of the higher education is a beneficiary student. Because others have sown, he reaps. No Croesus can to-day pay the cost of his son's education, for the cost is beyond the power of any living man to meet.

"As I die," said a merchant who years before had endowed a seminary scholarship, "I see one light staying behind me, always burning and always pointing the way to Christ, and I am happy in thinking about it."

Religion paves the way for education. How often it has happened, in a revival, that young people have for the first time really used their minds! In their eager desire to grasp the truths of the gospel, as the convicting Spirit pressed its claims upon them, their minds have been quickened into new life. So, in instances without number, conversion has been at once the new birth of the soul and the awakening of the intellect. However much education is desirable for others, it is vastly more important for the newborn Christian.

81

EDUCATING CHILDREN IN CHRISTIAN
CITIZENSHIP

A.

Education should embrace the whole child and his whole life and destiny. To see life and to see it whole and to frame an ideal of education on this wholeness is the duty of the home, the school and the Church working together. We cannot divide the child and leave the religious nature at home while we send the intellect to school. A true education while preparing for citizenship in this world will prepare for a citizenship in heaven.

Modern education and modern civilization are in a large measure the product of religion. The Church with all its deficiencies has exercised a controlling influence. The Church, however, failed to move fast enough educationally to meet scientific demands. A leading modern educationalist says: "The progress of events has resulted in greatly altering the relation of religious influence in education; at first to education's incalculable gain, more recently to education's distinct loss." This is suggestive. The Church should move firmly and rapidly, adopting new methods and insisting that religion take its rightful place in a system of education into which we are compelled to fit our children.

On what plea does the State interfere with education? For the safety of the State—to make intelligent citizens. The safety of the State depends on good moral citizens. Now no inconsiderable part of our population comes from homes morally vitiated. But they must attend school. The minister of the gospel cannot reach them, but the schoolmaster can. What is the result if he fails to instruct them in morals and religion?

Again, there is a growing conviction that something must be done to purify and strengthen the moral fiber of the nation. How are we to get this higher moral tone among our people? I answer with the Prussian adage, "Whatsoever you want to come out in the national life you must put into the schools." Put Christian ethics into the schools. Let children be trained to regard God, his righteousness and his law. "Whatsoever a man soweth that shall he also reap." Sow truth, righteousness, honesty, in the schools and you will reap it in national life. We are reaping as we have sown.

We admire the heroic work done by the Sabbath school, with

its noble army of teachers and workers. Yet, when we compare it with the education that ought to be, we are constrained to say that it is but a weak attempt to fill the gap between the Church and the public school. We have nothing but praise for our Sabbath school committee and the rational effort it is putting forth. But I will presume to say that none are more conscious than the members of that committee of the utter inadequacy of their attempts to accomplish the task to which the Church has called them.

The more clearly they see the real meaning of a religious education, and understand modern scientific methods, the more apparent does the flimsiness of the Sunday school seem to them. The more earnestly they try to make the Sunday school efficient and thorough the more keenly do they recognize its glaring limitations. In the Sunday school you have not the child. His attention is taken up by the public school. The boy who would not dare to come to his public school teacher with his English literature unprepared will sit down before the same teacher in Sunday school without having looked at his Bible lesson.

You have not the trained teachers. It is no reflection on our Sunday school teachers to say they are not trained in the art of teaching. . . . But, even if we had the teachers, and even if we had more attention from the pupils during teaching, how utterly inadequate is the time! What can be done in a single period of half an hour's teaching in a week? It is amazing what is done—but only one whose ideal of religious education is utterly inadequate can consider it other than a well-meant attempt to catch up to a neglected duty. And if there is little teaching there is less training in the habit of religious life.

82

BACCALAUREATE ADDRESS

REV. JAMES M. GRAY, D.D.

And now, my dear young friends of the graduating class, you are at the partings of the ways. Some are to enter other schools of learning for literary work and scientific study, but others are about to engage at once in their life work in the service of Jesus Christ, even to the ends of the earth.

You believe the Bible to be throughout a supernatural revelation from God. You believe Jesus Christ, his Son, to be the Very God of Very God. You believe he was incarnated of the Holy Ghost, born of the Virgin Mary, and that he "died for our sins and rose again for our justification." You believe that this God-man now sitteth at the right hand of God ever living to make intercession for us, and that he is coming again in power and great glory to bring his reward with him.

You believe that "by nature we are children of wrath;" that "except a man be born again he cannot see the kingdom of God;" that "whosoever shall call upon the name of the Lord shall be saved;" and that "those who know not God and obey not the gospel of our Lord Jesus Christ shall be punished with everlasting destruction from the presence of the Lord and the glory of his power."

You believe that it is your duty and your joy to proclaim this message unto men wherever you go, that by all means you may save some.

You believed these things before you entered this institute, for you were converted to Jesus Christ through faith, and regenerated by his Holy Ghost. But your knowledge of them has been deepened and broadened by your instruction and fellowship among us. You are now acquainted with the contents of the Holy Bible and familiar with the doctrine it teaches; you know the lines of defense of its authenticity; its truth and its inspiration; you know how to deal with men in the different phases of spiritual experience; how to win them to Jesus Christ by his grace, and how to do Christian work along practical lines.

We congratulate you and thank God on your behalf; and we desire that the last word you hear from us in your present relationship and within these sacred walls shall be one of courage and faith and hope. "For if the trumpet give an uncertain sound, who

shall prepare himself to the battle?" Let nothing that has been said concerning the attitude of some university professors, and even religious teachers, have the slightest effect in weakening your confidence in the things that you have heard and learned. Rather let it strengthen your conviction of their truth, for God has clearly foretold of these days. The darker the apostasy looms the stronger testimony it bears to his Word.

83

EDUCATIONAL ESSENTIALS

C. I.

The school that helps to form character, not the one that imparts the most information, is the college that the future will demand. How would the scientific cultivation of these do?

I. Bodily qualities—Health of digestion, circulation, breathing, manual skill, vocal speech, and ease in handling all muscles.

II. Mental qualities—Painstaking, patience, decision, perseverance, courage, following directions, tact, concentration, insight, observation, mental activity, accuracy, and memory.

III. Moral qualities—Putting one's self in another's place, or thoughtfulness for others, which includes sympathy, kindness, courtesy, good-cheer, honesty, fidelity to a promise, self-control, self-reliance, and self-respect.

This is a very good résumé of some things, but one thing is conspicuously lacking. It is this:

IV. Spiritual qualities—Love for God, unselfish interest in one's fellow-men, reverence for the truth and uncompromising adherence to the law of God whether written in his Word, on the hearts of men or in the experience of his Church. These qualities are at the basis of all character and success, physical, mental or moral, and without them all else is of but little consequence or worth.

84

SPIRITUAL ATHLETICISM

REV. JOHN G. FAGG, D.D.

TEXT: "*And exercise thyself unto godliness; for bodily exercise is profitable for a little, but godliness is profitable for all things, having promise of the life which now is and of that which is to come.*" I Tim. 4:7, 8.

I. Godliness has physical values. Can you think of anything better for the physical constitution of a man than the simple, pure, temperate life, self-controlled in pleasure and in pursuit of gain, for which Christianity stands and to which it urges? You men know it. You have got to live like a Christian to be the best kind of an athlete, to make the best hit at the bat and the strongest pull at the oar. That is why so many Christian men are the best college athletes. They have loved the life that makes the best athlete.

Christian men can out-strike, out-run, out-row the world. Anglo-Saxon ascendancy over so much of the world is not only the triumph of brain, it is a triumph of brawn. You have only to feel the clammy hand of the thin blooded Hindu and then grasp the hand of the hot-blooded, full-blooded, red-blooded Briton to understand why Great Britain rules India.

II. There is intellectual value of godliness. Newton, Boyle, Dalton and others led clean lives and finished their work, as contrasted with Coleridge, Burns, and Byron, who were given to excess.

III. Godliness has social values. If godliness had been enthroned in many an institution of large and high finance that has gone to the wall during the year, that institution would still be standing, commanding the confidence and patronage of the community. Men ignored God, and great reputations melted like snow before the sun.

IV. Finally, godliness has spiritual values.

Christianity is the greatest creator and conservator of values; sin is the greatest destroyer of values. The cost of crime in New York City for one single year is enough to build two subways a year; the cost to the State enough to pay in two years the whole cost of widening the Erie Canal from Buffalo to Albany; the cost of crime to the United States is enough, if our people were righteous for two years, to pay the whole national debt.

Be athletes for God. Think of the value of one athlete in a critical moment in a great contest. Stand up, strike out, count one for God and the right.

85

PASSING DIVIDENDS

REV. W. BYRON FORBUSH, D.D.

The other day the richest road in New England passed its semi-annual dividend. The president of the road reported that the road had made a large profit, but that the directors thought it wiser to use money for improvements than to pay it to the stockholders. The stockholders and the public praised this action, because they knew it was needed.

Every young student is passing his dividends. High-school or college students may earn considerable money, and some of them do. They might pay it to those who have taken stock in them, their parents, but they are allowed to use it for improvements. When a student plays ball or joins a glee club or does anything else that is like play, while others of his own age are working, the people who are maintaining the schools are content, because they are expecting an improved, more capable manhood.

But passing dividends is an emergency stop; it ought not to be made a habit. Those who have invested their money in a railroad have a right to the interest on their money. And so also with the student. His parents may not need his money, but they have a right to expect his improvement. Those who sustain the schools and colleges by their gifts or their taxes have a right to find an improved product when school days are over, and to-day every educational institution is being tested and judged by this question. Last winter the New England college presidents and preparatory-school heads were discussing for two days whether a scientific test of their efficiency is possible. But whether the test be scientific or not it is being made. Our colleges and high schools are under fire. The people who help sustain them are asking if they are worth while, and they are getting their answers from the kind of young folks that are being turned out. To-day I am persuaded that unfortunate impressions about our schools are being produced by a very small minority of students who do foolish things, but every student has the reputation of his school very much in his own hands.

The best justification of any school of higher learning in the past has been that it has furnished leaders to the nation, and many an earnest student has been made brave during his monkish days of

struggle by the thought that he was being trained to be a man of authority. Figures show that the colleges have well met the expectation and that they send out ten times as many leaders as come from the uneducated group. But if they should fail to do this in the future, they ought at least to furnish graduates who do their work well. So when one who has had high school or college training neither leads nor does his work well, he is passing the dividends that the world has a right to share.

86

A STUDENT'S BEST ATTAINMENTS

The president of one of our well-known and aggressively Christian colleges lays down a program of what he calls necessary developments in the career of students as they come in to attend the institution. He does not feel that they have been treated properly unless these five things are presented to them and pressed upon them.

The first is conversion, or coming into conscious relationship and harmony with God, according to God's own call to the soul in the Gospel. The second is the signing of the temperance pledge, involving the definite resolve not to toy or tamper with the enslaving passions. The third is the purchase of a Bible and the opening of the heart and life to receive its message. The fourth is the buying of a dictionary, so that in the habitual use of it there may be the growth of the ideas of research and accuracy. The fifth is the subscribing to a good newspaper, which means sympathetic and intelligent and regular fellowship with the activities of the people of this world and generation.

These are good. It would perhaps be hard to improve on them. They put first things first and put important things all the way through. They impress the actual necessity for Christian character, clean and real and for that which that life needs to feed upon. It is not ashamed to put the Bible in its place and to insist that it is to be used. The other points, standing for intellectual and character culture, are sensible and practical.

No one has commenced properly except as he commence by giving his heart to God in conscious confession, in dependence upon and acceptance of divine grace, in Jesus Christ and through the Holy Spirit. Long ago was it written truthfully that "the fear of the Lord is the beginning of wisdom." Religion is not to be put off until other things have been attained, but is to be accepted at the very beginning, and, by means of it, one is put in the way of gaining all other things that are necessary. So it is that our Lord said: "Seek ye first the kingdom of God and his righteousness and all these things shall be added unto you."

87

NOT YOUR OWN BUT BOUGHT

REV. JOHN Y. EWART, D.D.

No, sir, my dear boy, you are not your own. You often feel as if you were. You feel strong, free, independent and capable of accomplishing almost anything. But let us sit down and consult an expert on this important subject. You know you have just one life to live.

Have you read what Mr. A. B. Hegemann has so wisely written about "Opportunity"?

"I expect to pass through this life but once. If, therefore, there is any kindness I can show, or any good I can do to any fellow being, let me do it now; let me not defer or neglect it, for I shall not pass this way again."

Now for the expert authority on life and living and occupation. First I quote Saint Paul, the great, brainy apostle. Hear him:

"Ye are not your own, for ye are bought with a price; therefore glorify God in your body and in your spirit, which are God's." (1 Cor. 6: 19, 20.)

This man Paul was absolutely and entirely devoted to the One who had bought him. He calls himself the bond-slave of Jesus Christ. Everything he had was at Christ's service—time, talents, fine character, superb intellectual gifts—all these, coupled with his heart's love, Paul felt were too small an offering—yes, all too small an offering to pay at the feet of Christ, his blessed Redeemer. He said:

"The love of Christ constraineth us" (that is, as the Greek makes clear, "shuts us up to this our course of action"); "because we thus judge, that if one died for all, then were all dead; and that he died for all, that they which live should not henceforth live unto themselves, but unto him which died for them, and rose again." (II Cor. 5: 14, 15.)

So God rightfully claims your service, dear young friend, through the great price he paid for you in Christ. Be honest, therefore, and deliver the goods. Give heart and life to him. Seek his guidance. Do his bidding. Take your orders from him.

88

SOME COMMENCEMENT DAY THOUGHTS

The school year is hastening to its close. The theological seminaries have been closed for some time, and the colleges, preparatory and high schools, and the public schools are now closing week by week, and when June passes away, the commencements of another year will have passed.

This means that multitudes of young people have finished prescribed courses of study, and have passed out into the world to test and to use the knowledge acquired and the discipline received. The faithful students will be ready for the world-task, and while trial and tribulation may await them, yet they will find these only opportunities for the use of their gifts, acquisitions and powers, and the very zest of life will be found in the victories won. The lazy, the shallow, the bookish, the frivolous, the dreamy, and every other type of student will meet his test and find his level. Let none of them be discouraged. The sooner they find themselves, the better. When they do find themselves and their places, let each bring the acquisition he has obtained in college, and bear upon life as he finds it, and though he may not have done his best in the past, and though he may have a price to pay for this, yet if he now arouses and does his best, he may yet win a crown.

Commencement days, therefore, are serious days to student, teacher and parent. These three have been joined in the school career, and these three are to reap the rewards and the failures of the life course.

It will be well, therefore, if prospective students or students now in courses, could be led to watch the struggle of this year's graduates and profit by their experience, being able thereby to intensify and make more real and efficient the work of their school life. It would be well, too, if educators could shape and direct their work more in the interest of the personal life of their students than simply in the interest of a science or a reputation. Every commencement season speaks more loudly of the need of a wisely-planned and earnest education, of the greater need of wise and thorough educators, and of a system that is through and through Christian, in its motive, atmosphere, curriculum, faculty, and results.

89

EDUCATION

Prov. 1: 1-9, 20-33.

"Remember Christ at your study table," says a noted writer, "for he will keep you from discouragement, envy, low ambitions, dishonest recitations and examinations. He will help you to understand, to remember, and to use and enjoy your education." These hath God welded together and no furnace heat can part them—his Son and wisdom. All true study is thinking God's thoughts after him, aided by an interlined "Life of Christ."

Circumstances over which she had no control placed a lady, a college graduate, in a country district, miles from a railroad. Fearing that in such an environment she would lose her scholarly interest, she made this resolve: "I will improve my mind a little every day." To-day her influence extends even beyond her own state. Truly has it been said: "If you have what the world wants, the world in time will find its way to your door."

When a little lad was told by his mother that it was God who made the beautiful flowers grow in their neighbor's yard, he asked: "Why doesn't he make some grow in ours?" "We haven't prepared the soil, Sonny," was the reply. "As it is evidently God's way to work through these intellects of ours," says Francis Ridley Havergal, "we have no more right to expect him to use a mind which we are wilfully neglecting and taking no pains whatever to fit for his use than I should have to expect you to write a beautiful inscription with my pen, if I would not take the trouble to wipe or mend it."

90

EDUCATION FOR CITIZENSHIP

REV. FREDERICK LYNCH, D.D.

Democracy rests assured only when all the citizens are interested in government and have capacity for its administration and use that capacity for the welfare of the nation, rather than for self-interest or self-aggrandizement. I think that every thoughtful man will agree with me that the greatest dangers threatening the nation to-day are not invasions by outside powers; are not even the movements of the proletariat, whether under socialistic or anarchistic leaders; are surely not the vast hordes of immigrants coming to our shores. The dangers are the indifference of so many good American people to affairs of government; the abstention of so many educated men from politics, and worst of all, the incapacity of many educated men who go into politics to rise above then into statesmanship. Let me say right here that I am not making a sweeping generalization to the effect that no educated men are interested in their country and that no college men are leading in citizenship. For we have in every city, and at the seat of national government, a group of splendid college men who are devoting themselves to good government, who are fighting the evils that prey upon the country, who consider office an opportunity and not a lucrative business, and who are statesmen with a broad outlook in all national and world affairs. But everyone who has made any study of the matter knows that national, state and civic conditions are far below what they ought to be, considering the great number of college graduates being poured into our communities every June. It is evident that many of them must have little interest in the welfare of the State. It is also equally evident that many who do touch public life at some point of leadership have not been educated to take a high conception of their office—not a statesmanlike outlook upon the problems of the nation.

91

“FINISHED” EDUCATION

B.

A very brief sketch of a well-known Englishman covers his education with a sentence. He is described as having studied “at night-schools and still learning.”

There is a marked contrast here with the familiar term, “a finishing school,” and references to finishing one’s education. To be sure, the word “finish” is not meant to be taken too literally. Yet often it tells the exact truth; in the person’s own thought, and in fact, the education ended when he left the hands of others, who had tried to convey some knowledge into his mind, and probably with indifferent success.

The test of the learner is not in the class-room or the examination paper, but in the love of study that he carries into life, and the thirst for knowledge that never leaves him but rather grows with the years. There is never lack of opportunity for learning, but having opportunity and using it are no more the same after leaving school than they are in the schoolroom. One of the best services a teacher can render is to sharpen the appetite and to form a habit.

It is natural to think and easy to say that the man that in youth had a few advantages is the one that should realize his need and do his best to make up for it. But education is not a matter of gaining a certain number of facts, but of developing one’s self. There is practically no limit to possible growth, and to stop growing at any stage means failure. The one whose school life was short often sees this truth the most clearly, and so outstrips his more favored comrades.

Of course, to limit the thought of study to books is as narrow as to make education and schools the same. The worst mistakes are in such neglect of the daily chances for the noblest improvement that it cannot be said that one is “still learning.” The glory of man is that his education and character need never be called finished so long as life lasts.

92

TRUE EDUCATION

The first necessity upon any man is to live his life. Most surely, then, to learn the truest purpose to which life may be lived is the "principal thing." If a man may learn that from any school, it is beyond all comparison the most important learning,—the learning comprehensive of all other. Acquiring this secret and applying it is self-evidently the achievement of success, for the man who learns and does the wisest thing for a man to do, has, by necessary implication, lived the finest, fullest life. He has spent his days in service which tells not for time alone but for eternity, and life more abundant is his promised reward.

But where shall a man advise himself of the true purposes in living? Who indeed shall know them fully and authoritatively except the Author of life? God also, holding the universe in the hand of his omnipotence and beneath the eye of his omniscience, knows by what means and law the man may reach forth to his noblest destiny. Only from God may the learner then have sure instruction to teach him what ends to choose of all that appeal to his desire and ambition. Only God can see whither the paths of the future lead.

But if a man have no care or regard for his Maker, no reverence for the divine authority, no confidence in the divine love, no trust in the divine grace, he will scarce wait for the divine wisdom. He can not choose the noblest ways because he does not heed the Voice that commands them. He will not follow the highest paths because he has not acknowledged the Leader who marks them out. He will not obey the laws that bring the richest rewards because he has not come to be in awe of their penalties. He is not wise. "The fear of Jehovah is the beginning of wisdom."

93

ON COMMENCEMENT DAY

PRESIDENT JOHN WILLIS BAER

"Education is a tool, not a toy."

"Your diploma represents less risk of failure and a reasonable guarantee that you have been more than exposed to education."

"I wish you work to the end of your life, and life to the end of your work."

"Eight years ago, when I came to this college, the graduating class of 1906 numbered 16. This class numbers 39—an increase of over 100 per cent., showing that increasingly a large number each year remain the four years for their diplomas."

"You represent one of southern California's valuable assets, because in a peculiar way you are among the trustees of her prosperity. You are valuable now for what you are this day. I had rather be twenty to twenty-four years of age in the year 1914 with health and strength and the education your diploma represents than to be the idle heir of a millionaire with nothing more strenuous than to live within my income."

"This great country of ours does not need a larger orange crop or a larger crop of tourists, as much as it welcomes you as a part of a larger crop of young men and women who are not morally color blind and have horse sense enough to stand without hitching."

"My last words are these. Keep an open mind—do some sinewy thinking. Don't be afraid to think and do some of your own thinking. Keep your heart tender—that is not a soft word. You will find it takes cheerful courage. Live the exuberant life. You will if you are clean—be as clean as a hound's tooth. The world hates a liar, a thief or a libertine. All such are undesirable citizens. By your life, not your education, you will be known. Take Livingston's motto: 'Fear God and work hard.'"

94

A GOOD EDUCATION

C. E. W.

I. A good education teaches us to observe carefully. Half the people in the world go through life blind. They do not stop to look at things or think over what they see. Many have seen the "flower in the crannied wall," but few, like Tennyson, have seen the mystery of it or learned from it the lesson of immortality. Life can never pall on the person who has learned to observe the commonest things around him.

II. A good education imparts knowledge. "To know wisdom and instruction." We must be taught to face the facts of life, whatever they be. Knowledge comes from the experience of others. So "a wise man will hear." We build on the experience of others; we begin where our fathers left off; and we accumulate the knowledge and pass the heritage down to our children. Facts have accumulated so quickly that no man nowadays can master all spheres of knowledge. We must select those that we need for our business, or those toward which we are especially drawn.

III. A good education will teach us to delve deeper than facts, and seek principles. Facts are a burden that may easily become intolerable. Principles widen the sweep of our understanding. An apple falls. That is a fact. As we go on multiplying similar facts; a man falls, a ball falls, a tree falls. But when we get hold of the principle of gravity all these facts take their places, and we do not need to remember them one by one. In other words, we must look for the meaning of facts. This is important, for if we dig deep enough we shall be brought into the presence of God, in whom all facts find their interpretation.

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THE VALUE OF TRAINED MEN

REV. GEORGE P. HECKMAN, D.D.

At the battle of Marston Moor, Oliver Cromwell drew his old Ironsides off to the left and held them there in check while the rest of the Parliamentary Army were engaged with Prince Rupert and the other Royalist leaders. Then it was magnificent to see the stern impatience of those old soldiers of Cromwell. They were like war horses champing their bits, pawing in the dust eager to fling themselves into the fray; but Oliver Cromwell simply drew them off a little farther to the left and held them there. Soon it seemed as though the field was going against the Parliamentary Army, as though the enemy of constitutional liberty in England would gain the day; and those Ironsides of Cromwell were simply almost uncontrollable; it seemed as though in spite of the command of the old, warty war horse, their leader, they would break from control and rush into the field. But Cromwell simply drew them off a little farther to the left and held them there, steadily, steadily held them there; steadily held them until his practiced eye at length saw that the hour for action had come. Then he let slip the dogs of war and cried in a voice almost terrible: "Charge, charge, in the name of the Most High God, charge!" and out over the field they ran, and, beneath the night heavens, with a storm brewing over their heads, they chased the enemy from the field, and, in less time, almost, than it takes to tell the narrative, they had won the day for Great Britain and for constitutional liberty. The point is this, that Oliver Cromwell used his intellectual power to discover the critical instant, and when it arrived, without any hesitation, he threw these reserves into the field and the day was speedily won.

That is what trained men are supposed always to do. Lightning need not strike twice in the same place; once is sufficient. A sound body with a sound mind and a sound heart is the trinity of power, young gentlemen, which you need, and in the exercise of which you will find life's highest and life's largest success.

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A GENUINELY LAUDABLE AMBITION

DR. NOLAN R. BEST

But what shall a young man do with all this aspiration, this sense of power, this consciousness of possibility, this impulse to achieve, this zest for the doing of deeds, which have been crowding his heart fuller daily as his capacities have unfolded under the college stimulus?

Must he now trample these things out of his life and declare he will try neither to do nor to be anything in the world but what his uneducated and untrained neighbors might be?

No, never, never! It would be a craven and faithless embezzlement if after all the investment of high privilege in him he should for a moment be willing to be no more useful in the world than his uneducated fellows. Such recreancy would be fraud on all those who have spent time educating him—fraud on the world, worst of all, fraud on God.

Far otherwise, the obligation of the young man graduated from college is to take hold of the hardest and biggest task that he can find open to his hand—the hardest and biggest task that his faith in God and himself allows him to try—and then do it with all his might.

The first Christian duty of any young man, and of the educated young man especially, is to put the very best of himself into the piece of the world's work which falls to him, whatever it is. To do anything in a second rate fashion—to consent to grade lower than the highest that one is capable of in efficiency for his own line of work—is spiritual high treason.

But if a man does his very best in his own line of effort, he may thereby gain fame or power or even wealth!

Certainly. He may. On the other hand, he may very likely not get any of them.

It doesn't matter either way. The man who has in his soul the true, straight, uncanting aspiration that conforms to the spirit of the servant as it was in Jesus Christ won't care. Applauded or unapplauded, rewarded or unrewarded, he will still keep on rendering to the world the very best kind of work that is possible to his peculiar gifts and to his especial training.

And he will not be "seeking great things for himself." He will be seeking them for men—and Christ.

97

FRIENDSHIP

WOODROW WILSON

When President of Princeton University

Learning has come into the world not merely to clear men's eyes and give them mastery over nature and human circumstances, but also to keep them young, never staled, always new like the stars and the hills and the sea and the vagrant winds, which make nothing of times or occasions but live always in serene freedom from any touch of decay, the sources of their being some high law which we cannot disturb.

But the fountains of learning are not the only fountains of perpetual youth and renewal. There are also the fountains of friendship, copious, free, inexhaustible and confined to no time or region or season. True friendship is of a royal lineage. It is of the same kith and breeding as loyalty and self-forgetting devotion, and proceeds upon a higher principle even than they. For loyalty may be blind, and friendship must not be; devotion may sacrifice principles of right choice which friendship must guard with an excellent and watchful care. You must act in your friend's interest whether it pleases him or not; the object of love is to serve, not to win. It is a hard saying, I know—who shall be pure enough to receive it? There is but one presence in which it can be made plain and acceptable, and that is the presence of Christ, where it may stand revealed in the light of that example which makes all duty to shine with the face of privilege and exalted joy.

To one deep fountain of revelation and renewal few of you, I take it for granted, have had access yet. I mean the fountain of sorrow, a fountain sweet or bitter according as it is drunk in submission or in rebellion, in love or in resentment and deep dismay. I will not tell you of these waters; if you have not tasted them, it would be futile, and some of you will understand without word of mine. I can only beg that when they are put to your lips, as they must be, you will drink of them as those who seek renewal and know how to make of sadness a mood of enlightenment and of hope.

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THE HIGHEST FOR THE FARTHEST

AMOS R. WELLS, PH.D

The Highest for the Farthest! In other words, Reach up as high as you can. Reach out as far as you can. Reach up as high as you can for power. Reach out as far as you can with influence. And you can reach the farthest with influence. And by you I mean every one here. That is the outline of what I want to say.

Nothing less than the highest, for you, for me, for all men.

But what do I mean by the highest?

I mean the loftiest principle of wisdom. I mean the purest ideal of beauty. I mean the richest and most satisfying of experiences. I mean power the most commanding and transforming. I mean joy that is the fulness of bliss. I mean the summit of character beyond your most adventurous hope. I mean a wealth beyond your wildest dreams. If there is anything stronger, or better, or happier than you have dared to imagine, I mean that.

Nothing less than the highest, for all departments of life. For thinking, the highest thoughts. For working, the highest motives. For writing, the noblest expressions. For speech, the fittest words. For dress, the loveliest forms. For enjoyment, the richest delight. For rest, the sweetest slumber. For friendship, the most perfect accord. For worship, the loftiest inspiration.

Back of all we think or say or do there is the ideal, the perfect, the possible thought and word and action.

So the highest—not a higher, but the highest—is just beyond us. Only a little better is the best, and all the merrier if there is another best beyond that one.

MAN'S CHIEF RESPONSIBILITY

PRESIDENT NICHOLAS MURRAY BUTLER

Columbia University

"Success," said the poet Æschylus, "is man's god." What seers, what diviners of human nature and of its everlasting forms those ancient Greeks were! Truly success is man's god, and modern man worships that god far more devotedly and far more whole heartedly than he worships Deity itself. Everything turns, then, on whether success is interpreted in terms of disciplined character, of generous service and of real accomplishment, or whether it is measured in the base coin of greed, of passing popularity, or of the glamour of position which, like a rocket, only bursts into brightness to die in the dark.

A man's attitude toward success and his interpretation of it may easily change with his environment. In an age of predominant interest in letters and in art, a Dante and a Michael Angelo are successful, as are a Shakespeare and a Rembrandt. In an age of discovery and of invention the pendulum of attention swings to the philosophers and the men of science who blaze the way for new paths. In an age of commerce and of industry requiring for their prosecution all the resources of huge amassments of capital, human interest passes to those who are the possessors of the greatest accumulations. The successful man of one age may in another be a mendicant even for reputation and for honor.

Man's chief responsibility is not for external things of any sort. It is for his inner self, for his standards, and for his attitude to those many and enticing things that lie without. Conduct is the one sure test of character, and success is only to be judged in terms of conduct. When the great ship *Titanic*, a veritable Vanity Fair, went staggering to its awful doom, merchant, prince and pauper were alike stripped of their acquisitions and were left standing side by side as human souls to face death clad only in their characters.

Surely the world is old enough and man's experience is long and wide and deep enough to make all this unforgettable. Yet how constantly is it forgotten. On every hand we see men's characters offered for sale at the price of a paltry and passing gain. One sells his character for dollars; another for the soothing shouts of the populace; another for position and power, which, however high, are

dishonored by the fact of their purchase at the cost of even a single human virtue. That character which guides conduct to true success is a disciplined character. It is not fitful or wayward or blown about by every wind of doctrine or moved by every change of circumstance.

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THE LIFE WE ARE BUILDING

PRESIDENT HENRY D. LINDSAY

Pennsylvania College for Women

Our lives are not spread out before us that we may see the end from the beginning; and yet, from the beginning we are to take account of the end. What you will be in the estimation of your world, what incidents will enter into your life, how long you will live, and how much you will accomplish—I do not know, nor do you; but this we may believe and this alone brings peace amid the noise and tumult: Literally and truly the life we are to live, the work we are to do, our very thoughts and feelings, the whole character we are to build up—is now already existent and present in the mind of God, and our business in the world is to try to reproduce on earth the image of the self—myself and yourself—as it is in the mind of God. In all the world there is no other being like you—there never has been and there never will be; the same influences and the same conditions never have been grouped about any one else as they are grouped about yourself, and the pattern for your life is different from the pattern for the life of any one else on earth. The salvation—not of another but your saving—lies in taking this pattern and making all things in accordance with it. There remains one final question, a question of intense importance. How may I climb into the mountain of communion with God, that I may know his pattern for my life? In your study of Psychology and Ethics, in your effort to understand the intellectual and the moral nature of man, you have come to recognize the supremacy of the will over all the faculties you possess; in judgment, intellect, even in the affections, it is as you will; you can love to order, when the order proceeds from your own will. God has made you so free that the will recognizes but one master, and that is yourself. Now here is the promise, “He that willeth to do my will shall know of the teaching.” Here is the promise, “If there be first a willing mind it is accepted according to that a man hath, and not according to that he hath not.”

The mountain into which we are to climb, where we find God’s pattern for life’s building, is the mountain of fellowship with Jesus Christ. “If ye abide in me and my words abide in you, ye shall ask what ye will and it shall be done unto you.” In Ruskin’s “Modern Painters” there is this well-known passage, “Ask Science to tell

you how the Matterhorn was made, and it will tell you how ages upon ages since there were drifting flakes of mica, floating in an abysmal sea, and one by one they came together and were beaten into hardness and consistency and grew in bulk and steadfastness until at last the waters rolled back and there was uncovered that vast Alpine tower against whose imperishable spire the wild north winds shall rage in vain and the great war of the elements shall burst yet stir it not." Even so Christ's Kingdom is built up. Little by little, life by life, the Kingdom grows. Out of weakness God brings strength, and humble things confound the mighty until at last, all our lives built in, the Kingdom rises strong, impregnable—and the gates of hell shall not prevail against it.

"O that each in the day of his coming may say,

I have fought my way through;

I have finished the work thou didst give me to do.

O that each from his Lord may receive the glad word,

'Well and faithfully done; enter into my joy and sit down on my throne.'"

101

GETTING AN EDUCATION

REV. RICHARD BRAUNSTEIN

Proverbs 9:1-11.

The thoughts of youth turn toward the school and college as the crisp days of the year come round. Education is the big word in the daily conversation. Education is the big theme out in the busy world where big things have to be done in a big way by folks with big minds. Joseph Alden said, "The mind is educated when its powers are developed and disciplined so that it can perform its appropriate work." To educate is to develop the normal faculties by systematic training, instruction, discipline; more especially to form and regulate the bodily and mental habits so as to render the person efficient in some particular form of work or mode of life. We speak of an educated mind, or eye, or soul, and the word itself means to lead or draw out, that is to say, develop.

Getting an education is important so that we may be equipped for living, be prepared for the business of life. Many persons merely exist. They get through, but by struggle and drifting against the tide of circumstances, being unable to meet this tide intelligently because they do not understand its nature, being uneducated. There is no room for debate concerning the question, "Shall I get an education?" This should be the aim of the rising generation. The Church and philanthropy owe it to the rising generation and to posterity to make it possible for every boy and girl to go to school. In many places, business men make it possible for poor boys to "go through" and acquire the necessary preparation for life. This is an evidence of good citizenship. But everybody should strive to get an education whether helped or not. Many have done it. Backbone will do it again.

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HOW CAN WE BECOME TRULY EDUCATED?

Prov. 4: 1-9.

Some people think of "getting educated" as merely going to college long enough to obtain certain degrees which they can show as evidence of their learning. But that falls far short of the heart of the matter. The Scripture says: "With all thy getting, get understanding." Real education does not lie in the possession of an array of facts. Rather it lies in the attitude of a sympathetic heart and mind which uses facts as a stepping-stone to helpfulness for the helpless, and understanding for the misunderstood.

I. Real education then is a matter of knowledge plus understanding. And understanding is a heart-matter as well as a head-matter. One who knows a few facts, laboriously gathered at home or as the opportunity comes, and who is possessed of a determined will to use his life for the glory of God and the help of his fellow-men is a good deal more educated than a man possessing a dozen university degrees who is intent on riches or personal ambition.

II. But real understanding cannot come by working for it. It is a closed door with but one key to fit. That key is the redemptive love of God in Christ. Take that away and life is meaningless, without purpose, without hope. One man's speculation is as good as another's, and one groper in the dark cannot help another very well. Order comes out of the seeming chaos and purposeless course of life when, and only when, we realize that "God so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life."

III. In these days a college education is a very desirable thing to have. To the average young person the doors to college are unlocked. They may not be open, but a determined push will throw them open. There is not a young man or a young woman of ordinary health and intelligence but can work his or her way through college. A college education is no longer a rich man's possession. In some of our colleges and universities as many as a third of the students are self-supporting. It can be done.

IV. Above all, read and cherish the English Bible. Open your hearts to its message, if you desire to be really educated. There you will find the pure and choice style that was at the bottom of the simple grandeur of the speeches of a Lincoln and the eloquence of a Gladstone. Know the Bible and its doctrines, and you will have wisdom. Take the Christ of the Bible into your heart and you will have understanding.

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GETTING AN EDUCATION THAT EDUCATES

REV. PAUL PATTON FARIS

I. The path to education is paved with perseverance.

II. Going to school gives no one an education; it merely helps.

III. To be wholly educated requires the education also of the soul.

IV. A tiny recipe for an education: Learn something, then use what you know. Repeat ad infinitum.

Education is acquired in one of two places (or in both places)—in school or in life out of school. For education, after all, is only a proper development of all one's powers.

Look at the world's most successful men and women; they never have stopped learning. Real education never ends. And the longer it continues, the more powerful it grows.

V. Never believe those law-makers and agitators who try to persuade us that a knowledge of the Bible is not essential to an education. Leave out the Bible, and you leave out the explanation of all human history, that is all.

A huge proportion of the failures of men and women are due to the fact that these people never learned to use their own brains. Success comes only after one has started to depend on the mind that God has given him.

VI. No one ever got educated merely by being taught things. The first step in education, after one has learned one's A, B, C's, is to learn to think. We may be graduated even from high school without learning to think, of course, but this does not prove that we have even begun to be educated.

True education is the obtaining of a well-rounded understanding of three factors in life—one's self (body, mind and soul), one's neighbors (including every man and woman that lives, or that ever has lived) and one's Creator (who made us and them and sustains and strengthens and inspires to the highest success).

104

GETTING AN EDUCATION

KARL KAUPP

Prov., Chapters 9-11

Education, as the word implies, is a drawing out rather than a pouring in. The school is not the only place where people receive their education. And there are educated men and women who did not receive a college degree. To go through a course of study does not necessarily make a man an educated man in the full sense of the word.

I. Purpose of an education. Many would say to learn, to know reading, writing, history, literature, etc., constitutes the aim of an education. Not so. These are but means to an end. The real aim must be to become men and women prepared to meet the duties of life, as citizens, business men, farmers, housewives, etc.

To learn to think is an essential element of an education. To work through a course of study develops thinking power. Happy is the man who learns to do his own thinking. It is the mark of a man.

The wise man is the educated man. All through proverbs, Solomon emphasizes the value of wisdom, and by this term he means "applied knowledge." There are people who know a great deal but are in practical life foolish.

II. An education in the real sense must consider that character is the supreme possession of a man. Enrichment of personality, not greater earning capacity, is the end of an education. In this sense, an education is a power for the regeneration of man.

Then, an education must enlarge our capacities, all of them, to think better, to understand better, to appreciate better. It must make us more sympathetic with the world about us.

Finally it must equip us for service. God often uses men in spite of their ignorance, but he can use them better if they are trained.

105

EFFECTIVELY CHRISTIAN

What are the things which make a college effectively Christian? An experienced educator gives these answers:

I. Teachers sound in the faith—earnest and active Christians. It is the teacher who makes the college. It is the teacher who makes the impress upon students.

II. The Bible in the curriculum and taught as the Word of God. It is not enough that the Bible shall be taught, as we have seen. It must be taught by a sound Christian teacher who himself believes it and lives it—and taught for its great spiritual truths.

III. The chief end of the college must be the glory of God. What about scholarship? Yes, by all means let it be thorough and broad, but to be held and used for the glory of God.

What about humanitarianism? Does not the college exist for the good of the community and of the state? Yes, in a sense. But the highest good of mankind will be best subserved by glorifying God.

106

DOES EDUCATION EDUCATE?

REV. CHARLES C. ALBERTSON, D.D.

TEXT: "*Who is the wise man?*" Eccles. 8: 1.

This is the age of education. Never before has so much money been spent on schools and colleges. Never before were schools and colleges so crowded. Never before was the machinery of education so perfect. Yet never has the value of the product of education been more in doubt.

I. What is education? It is not the accumulation of a vast store of facts. It is not the mastery of items of information. Speaking broadly, an hour's conversation is a better test of education than any list of questions. The principal of the University of Wales in a recent address declares that the tests of education are ability to think, to write and to talk. Education is the unfolding of the mind, the evolution of the soul, the development of personality. Essentially it is a moral and spiritual process, as well as mental. It begins at home, continues in school, and does not end until life's last page is turned.

II. Education is like the opening of windows in the soul. A brilliant young scientist who recently died left on record his judgment of the supreme values in education. He wrote: "During the last twelve months I have undergone an upheaval. The whole bias of my life has gone across from the intellectual to the ethical. I know now that goodness is the chief thing." This is very much like Emerson's saying, "The essence of greatness is the perception that goodness is enough." Jesus Christ was the supremely great Teacher—He "knew the interpretation" of things.

107

MOUNTAIN CLIMBING AS AN OCCUPATION

DR. NOLAN R. BEST

An educator mature enough and knowing life well enough to be a teacher of college students ought out of experience and observation to be ready to say with emphasis that the man who sets out in the world to make his name known or to accumulate a conspicuous amount of property or to achieve distinction and power in public life gets nothing in the end that's worth his endeavor. A worthy teacher should be able without cant or preaching to make sound youths understand how empty at best are the rewards of any ambition staked on the world's applause.

Any such teacher should also be able to make his students feel that all attainments of character and capability are of inherent worth in themselves—possessions just as valuable and desirable if totally unappreciated by the world as when they are the theme of admiration for millions.

The young man who has the faith to believe this as others interpret the world to him, or the sight to see it as he looks out on the world for himself, will not find it hard to follow the injunction of the Master against exalting himself.

He will perceive that to lay out his life with reference to the height of distinction he may attain is as foolish as to plan mountain climbing for a permanent occupation. There is nothing on the mountain peaks worth spending one's life to get.

Who willingly chooses to waste his life on nothing? And he does waste it on nothing who "seeks great things for himself."

108

EDUCATION

C. E. W.

I. Education is partly gained by experience. The child is ignorant and must learn, often by experience. Education is not all by books. It goes on long before a child can read.

II. Education is for the efficient conduct of life. The child learns how to do things. Later it is taught by its elders, and is thus equipped with knowledge as to how to live and act.

III. Education makes for efficiency. It trains the brain and the hand. Compare the educated person with even a naturally gifted but uneducated person. The one has developed his powers, the other has power, but it is undeveloped in large degree. Education means to draw out the powers of the mind.

IV. It is our duty to make the most of ourselves, therefore, to get the best education we can. Remember, however, that all education does not take place in schools. Lincoln was self-educated. We can travel far along the pathway of education without teachers other than nature, books, and determination to study and know.

109

WHY AN EDUCATION?

Because among the results of a good education are these :

I. A developing of our capacities, often with a revelation of unsuspected talents in us.

II. A revealing of life in broader aspects, with a helping of us to live it sanely, successfully and serviceably.

III. A giving of depth to our convictions and of broader foundations to our faith.

IV. An enlarging of the heart and a multiplying of our enjoyment of life.

V. An increasing of our earning power and of our capacity for unselfish world-service.

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EDUCATION

REV. J. K. G. FRASER

If I am not mistaken, the derivation of the word "Education" is a subject of dispute among linguists; but if—as many think—it is a combination of two Latin words which mean "to draw out," the word is very suggestive. Education is "the drawing out" of something. It is not the putting into the child something that is not there; it is the drawing out of something that is there—there only in germs, it may be, but there. In one word it is the drawing out of these powers and faculties which have been implanted in the child by his Maker, and which in their development constitute what we call manhood and womanhood. It follows, therefore, that an education which is ideal will neglect no side of a child's life and activities. The body, the intellect, the will, the religious nature, the social nature—all these must have their share in training if education is to be rational and suited to the great ends of life.

But let us revert to our definition: Education is "the drawing out." There are some people who seem to have the idea that the aim of education is the accumulation of a great mass of facts, and in their ignorance they suppose that the best educated man is the man who has succeeded in storing away in his mind the greatest amount of knowledge. But this is a mistake. A man may succeed in doing this and yet be uneducated in the true sense of the word. Knowledge does not make one educated. What does then? The power to use knowledge. Facts accumulated and stored away in the mind are simply so much rubbish unless they are assimilated. I have sometimes thought that some of our educational systems to-day are making a mistake here, and that it would be better to teach less and to teach it thoroughly, teach it not primarily for the sake of imparting knowledge, but in order to "draw out" and render efficient the natural faculties of the child.

111

CHRISTIAN EDUCATION

To have strong people we must have a well-instructed people. This has been fully realized in all ages of the world. Even the leaders of ancient Israel knew this and made provision for the teaching of the people.

It is well for a land to have its strong, unassailable fortresses, its well-garrisoned towns, its frontier of streams, mountain or of precipitous rock. But the strength of a nation does not reside in such defences as these; it lies in the intelligence, the vigor, the courage, the patriotism, of its people. All material munitions will fail to keep out the enemy when the people are corrupted and enfeebled. A free, brave, godly nation will be respected and preserved, and such a nation will be found where there is true knowledge and broad intelligence. Nothing enduring can be built out of ignorance. Ignorance means folly, indulgence in the lower pleasures, feebleness, decline. Knowledge is power. All power needs to be rightly guided; misguided, it is the source of the greatest evil. Everything depends on the way in which intelligence is directed. Genius working toward an evil end is a force that is simply terrible. The world can suffer no sadder infliction than a man or a community possessed of the power of highly cultivated intelligence but unregulated by righteous principles, abandoning itself to unworthy impulses. It is therefore important that the people shall be instructed in the truth, led in the ways of holiness and heavenly wisdom. It is right here that the Christian school becomes a vital power. It seeks to give a young man or woman not a chest of tools simply, but a spiritual power that shall enable them to use that chest of tools to the best possible advantage. The sound basis of true character is the education that rests upon Christian truth.

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BACCALAUREATE SERMON

DEAN SHAILER MATTHEWS, D.D.

TEXT: *"Now when Jesus came into the parts of Casarea Philippi, he asked his disciples, saying, Who do men say the Son of Man is? And they said, Some say John the Baptist; some Elijah, and others Jeremiah, or one of the prophets. He saith unto them, But whom say ye that I am? And Simon Peter answered and said, Thou art the Christ, the Son of the Living God."* Matt. 16:13-16.

A crisis is the moment when accumulated experience suddenly bursts its banks and inundates the future. Our lives are series of crises. Procrastination is never possible in a crisis. This was one of the crises in the life of Jesus. It is evident that Jesus made a tremendous impression to have been thought of as a divine hero like Elijah or Jeremiah. There must have been a great many elements in the character of Jesus which reminded them of the prophets. In many respects he was like them. But the crisis in the spiritual life was met in the faith of Peter when he responded to the query: "Thou art the Christ, the Son of the living God."

Some people say that things that were good enough for their fathers and their grandfathers are good enough for them. They are not! This is an age of progress. It is well enough to have ancestors but it is greater to be an ancestor. It is better to be like the best of your grandchildren will be than like your grandfather was. We should have faith in Christ and not in a mere teacher. A prophet gives revelation but Christ gives salvation. The prophet could not save.

The great test as to what we think of Jesus is in our answer to this question: Can Jesus function as God in human life? These people saw and felt that he could. They believed in a person, not a program. It is so in modern life. Men follow leaders, not programs. It is big personalities that make history, not blind successions of circumstances.

Our nation needs God rather desperately, a real God, caring for his universe. Norman Angell and Bernard Shaw, neither of them claiming to be Christians, both assert that the teachings of Jesus promise the most helpful solution of our social problems. We must live in a faith of the future. We are living at the short end of the

lever. Every time we move it a little bit the long end moves in great sweeps. Our great criterion is not the past. Our great judgment day is ahead. Jesus is our Savior not because he tells us to reproduce what has been done in the past, but because he tells us in the present age to deny ourselves and go forward with him.

We who dare to trust Jesus trust him in no mechanical way, but trust him because we believe, not in a past, nor a program, but in the splendidly religious and spiritual way of One who reveals eternal principles through which men must live, a person who will bring us the salvation which we desire and which by God's grace we shall attain.

Part Two: CYCLOPEDIA OF CHOICE
COMMENCEMENT ILLUSTRATIONS

X

CYCLOPEDIA OF CHOICE COMMENCEMENT ILLUSTRATIONS

1. Class Motto. The graduating class of the High School of Manasha, Wisconsin, had this distinctive class motto: "The elevator to success is not running—take the stairs."

2a. The Value of an Education. "It has been my fortune for twenty-five years, as attorney, as counsel, as business associate in many enterprises, to become intimately acquainted with hundreds of men who, without any equipment of education, have accumulated millions of dollars. I never met with any one of them whose regret was not profound and deep that he had not an education. I never met one of them who did not lament either the neglect of his parents or his own poor opportunities that failed to give him the equipment. I never met one of them who did not feel in the presence of cultured people a certain sense of mortification which no money paid for. I never met one of them who was not prepared to sacrifice his whole fortune that his boy should never feel that mortification."—CHAUNCEY M. DEFEW.

2. Defenses of To-morrow. Doctor Finley, then Commissioner of Education of the state of New York, on his recent return from France brought this message, "Do not let the needs of the hour, however heavily they fall upon the men and women of to-day, permit neglect of the defenses of to-morrow."

Education is one of the strong defenses of to-morrow.

3. Education a Fool-killer. J. Ogden Armour makes the remark that the college is one of the greatest fool-killers in the country, for while many fools enter college, few fools come out.

There is truth in this saying. But the truth must be expanded to include all life. All our experience is

designed to eradicate the fool. I believe it was Robert Burns who remarked that a man may be born a fool, but there are few men that die fools. I am afraid that this is too sweeping a statement, but it is quite as true as Mr. Armour's epigram.

After all, college is organized to impart knowledge, not wisdom.

4. Education is Preparation. General Foch is reported to have frequently said: "The battle is won the day before." By this he meant that the condition of the soldiers the day before frequently decides how they will fight on the day of battle. The Government, the Y. M. C. A. and other organizations did fine work in making and keeping our soldiers fit "the day before," and it is for this reason largely that our men proved such splendid soldiers. This "day before" preparation is just what is needed here at home. In the home, the church, the Sabbath school, the day school, the college, wherever the young are trained, there is opportunity to do fine work in fitting them for the battles of life. It will depend largely upon the physical, mental and spiritual training which they receive whether they shall be victorious or go down to defeat.

5. Rewards of Education. The consciousness of a fully developed nature. A thorough and grateful appreciation of this wonderful world. Effectiveness in doing our work. Honor among men. The power of studying and ever educating ourselves more.

What is a scholar? Not necessarily one that knows how to find out about anything. A lover of books, and an expert at getting into the heart of them. A lover of truth, eager always to have more of it.

When is a man educated? Not when he is through studying, but when he has gained such a general

view of learning and such a vast enjoyment of it that he has really begun to study. An educated man is possessed of the tools of understanding and the art of using them. He is known by his powers and his desires more than by his accomplishments.—*Christian Endeavor World*.

6. Democracy and Education.

Education without religion is merely a galvanized corpse. Education is a function of religion. Moses began with education. We know that the development of Israel was the result of this education. Our Lord and Saviour was first of all called teacher. Go ye into all the world—not only evangelizing, but teaching them to observe all things I have commanded. Education has been the conservative of religion. We do not know what Christianity might have become but for it. And we need to thank God for the scholarship of that day. There is no such thing as a “simple Gospel.” Sometimes we drag the Gospel down to get a little popularity. We may talk about a simple ocean, but we cannot talk of a simple God. The Gospel is not simple. Every great revival of the world has been the result of education. Luther, John Knox, John Wesley, Jonathan Edwards, President Finney—all these came from the schools. The education came from the Church. It has been wrapped up with religion. Democracy itself will not be sufficient. Indeed, it is most dangerous, except with education.

7. Moral Element in Education.

There is not the slightest doubt that the moral element is the main thing in education. Of what real use can that culture be which is as cold as an iceberg and as mathematical as the multiplication table? An eminent educator truly says: “The need to-day is to reconstruct our education to make it focus on the building of positive and effective moral character. Moral education is not an aspect of education, but the integrating center of the whole.”

8. Schoolhouse Defense.

Any fairly good schoolhouse with a good teacher within it is a bulwark against infidelity and immorality. “The pub-

lic schools will save this nation,” is often said. The entire responsibility for the future of the country may not be lodged with them; but the thought of the thousands of schoolhouses over the land in which all sorts of little and larger people are being made into wise and better Americans is reassuring. But we who live where the public school system is highly developed need to go back a little in time or to travel to the newer parts of the land in order to realize that a well-ordered system of popular education is the product of the Christian religion. When a new country is being opened up, private capital must provide the school. There are still hundreds of places in this country and its dependencies where help from without must be given. Simply to plant a church is to do but a part of the work demanded. So the home mission school house arises often close to the modest church edifice. It is a primary school, a grammar school, a high school, an industrial school, an academy, according to the immediate necessities of the region where it is.

9. Efficiency in Knowledge.

It would be a great mistake for any graduate from school or college to think that because the long course is ended and the diploma won, therefore days of study are over. The fact is, such days have only just begun. The main object of a course of training is to learn how to acquire knowledge by the process of original research and investigation. The habit of finding out the reason for things, of tracing effects back to their causes, of weighing evidence, of estimating the value of one's authorities, and thus subsoiling one's knowledge, is worth all the years of discipline it took to acquire it. There is a great deal of surface knowledge afloat in the world that would not bear deep probing. Many a person knows that the earth is round who yet would not be able to prove it. The educated person has learned to substantiate his knowledge, so that he not only knows, but knows that he knows. And he forms the habit of gaining knowledge of which he can say: “I know and I know that I know.” In such knowl-

edge there is a power and efficiency that gives its possessor a mastery in the affairs of life such as others do not have.

10. Education in China. For thousands of years the Chinese had no education except in their own ancient learning. Recently they have begun to see something better; and now those applying for public positions must be examined in western knowledge. Formerly only a few were educated; but now schools are being built everywhere. In all the government schools the mandarin dialect must be used; and in time the different tongues will be merged into one. Besides the common schools, colleges, normal schools, manual training and agricultural institutions, mechanical and electrical academies are springing up all over this vast empire with its 400,000,000 people.—
REV. A. W. LEWIS, D.D.

11. Education Defined. What is education? The word "education" used in broadest sense means training for life. For using it in this way we have the most distinguished precedents. President Emeritus Eliot has a strong address on "Education for Efficiency." President MacLaurin says that "the end of education is to fit men to deal with the affairs of life honestly, intelligently and efficiently!" Abraham Flexner says, that it is "a concrete device to facilitate the assertion of individual capacity in terms of rational activity." President Thwing says that its supreme purpose is to equip the student for life. Professor Burton says that "by education we mean all of the processes, within and without our institutions of learning, by which personality is developed."

It is not to be forgotten that education to be real must be Christian.

12. The Way to Learn. Never be afraid to ask questions and to use any knowledge you may acquire. It will become doubly yours. I read this little poem in the story of "The Elephant's Child" the other day:

"I keep six honest serving men
(They taught me all I know),

Their names are What and Why
and When
And How and Where and Who.

I send them over land and sea,
I send them east and west,
And after they have worked for me,
I give them all a rest.

I let them rest from nine till five,
For I am busy then,
As well as breakfast, lunch and tea,
For they are hungry men.

But different folks have different
views;
I know a person small—
She keeps ten million serving men,
Who get no rest at all.

She sends them abroad on her own
affairs,
From the second she opens her
eyes;
One million Hows, two million
Wheres,
And seven million Whys!"

That is the way to learn.—REV.
JAMES LEARMOUNT.

13. Education and Wisdom. Education increases the power of man to do good or to do evil. The world's worst enemies of humanity are some of its educated minds. If first a man is good, if first a man has the true spirit of a man, then knowledge is a good thing; but in the brains of a foolish man or of a bad man, it is a dangerous thing, like the fire of a firefiend. The heart ought first to be educated, then the brain makes its culture bless the world. The state supports the schools, and we pay taxes for the schools, that our boys and girls will grow up to be worthy citizens of a great republic that it may be a greater republic. True democracy takes thought for the whole man, and emphasizes the necessity of honor, as the essential basis of business and society, of politics and government. "Wisdom is the principal thing, therefore get wisdom."—REV. A. W. LEWIS, D.D.

14. Bible and Education. The Bible educates because it makes people think. A phonograph record has

a better memory than any man, but no machine can think. Cultivate memory but education is the developing of the thinking powers in man. Jesus established democracy in thought as well as in religion. He invited all to think. He made them think. He gave, not rules, but principles for guidance; and it takes much thought to apply principles to life in everchanging conditions. He taught men to think from the viewpoint of others. By revealing the symbolic meaning of Nature, he inspired to science. By showing that every human life is a part of the plan of the Infinite, each life received a majesty undreamed. It is a liberal education to associate with truly great minds; and the Bible brings us into fellowship with the wisdom of the Creator. The citizens of America would never elect a President that did not heartily believe in the Bible. Some boys in the public schools to-day will be President some day; and the best chance is their knowing and living the Bible.—REV. A. W. LEWIS, D.D.

15. The Third Shot. During the time while we participated in the Great War the French army admired the speed and smooth-working quality of the American artillery. They knew it delivered the goods, and that it could be absolutely relied upon when it was needed.

"It's like this," said an enthusiastic French general. "The shells go one, two, three—finish!"

He meant that an airplane got the range, and gave it to the guns by signals or wireless. The battery fired, and the watching airplane reported, "Short." The second shot also missed, and the aviator told whether it went to one side of the object or over it. The third shot usually struck home, a direct hit.

The Americans did not waste ammunition. Every failure to hit the mark helped them toward the "finish." Efficiency was the watchword there. If you didn't hit, you would be hit. And so it is with life. The first shot is the local schools, both graded and high; the second shot is college; and the third shot is the efficient start of your career.

Hit the nail on the head by making

minutes count, by doing a day's work six times each week, and by using the third shot to plant yourself firmly in the line of work that fits you. In war or work, the carefully selected, thought-out plan invariably wins.—CARL S. LOWDEN.

16. Secret of Success. Rev. Dr. J. Wilbur Chapman called on General Booth and asked him the secret of his success. The General hesitated a moment and then said: "I will tell you the secret. God has had all there was of me. There have been men with greater brains than I, men with greater opportunities; but from the day I got the poor of London on my heart, and a vision of what Jesus Christ could do with the poor of London, I made up my mind that God would have all of William Booth there was."

17. To Medical Students. Lord Kitchener, a man of deeds rather than words, has paid a glowing tribute to America in her fight against disease. He has acknowledged that England is far behind in this most important matter. In addressing the students of the Middlesex Hospital Medical School he said, "I am aggrieved to think that England is so far behind other nations in the modern struggle against disease by sanitary methods; but this conclusion was forced upon me when I saw what America had achieved in so apparently hopeless area as the Isthmus of Panama." Health officers should be encouraged to enforce the merciful laws in promotion of health.—REV. A. W. LEWIS, D.D.

18. Commencement Week Thought. It is said of Bernard of Clairvaux, who fired all Europe with the new crusade, and who was accustomed to rebuke princes and potentates without hesitancy, though he lived in comparative poverty and obscurity himself, was accustomed to ask himself every morning this question: "Bernard, wherefore art thou here?" That is a goodly inquisition for every soul and is peculiarly apposite, it seems to me, in the cases of these young gentlemen in the pauses of a Commencement Week, when they are about to confront

larger responsibilities and possible graver problems than have been placed before their attention hitherto.

19. Press Up and On. Beyond the veil the way continues to ascend. The soul which has acquired the habit of climbing continues to climb. There are higher heights—who dares name them? There are divine visions—who dares portray them? There are more than angelic songs—how futile to try to strike them till the harp be strung! But there is one who gathers in himself the measures of all possible heights, the sights of all visions, and the melodies of all possible songs. At the mention of his name the soul which has conquered the altar stairs presses up and on, along the glory heights. His name is God.—J. I. VANCE, D.D.

20. Good Ready. Nestor stood before the Greek generals at Troy and said: "The secret of victory is in getting a good ready."—HILLIS.

21. Religion and Education. Religion and education, I firmly believe, are the agencies that will save the world from the perils that temporarily may threaten. A return to religion and the spread of education will foster a spirit of amity between nations that will in time find its expression in a permanent tribunal of arbitration, and will help to adjust the differences arising in our social life, or solve the problems which are confronting the human race in its onward march. In America, where these two institutions—religion and education—are so firmly established we have little occasion for fear of the future.—A. J. POTHIER.

22. Perils of Education. John Ruskin speaks of the perils of education in "The Stones of Venice." "We continually fall into error by considering the intellectual powers as having dignity in themselves, and separable from the heart. The intellect is yet mean or noble going through the same process according to the matter it deals with; and it wastes itself away in mere rotary motion, if it be set to grind straws and dust. The increase of knowledge does not make the soul larger or

smaller. In the sight of God all the knowledge man can know is nothing; but the soul, for which the great scheme of redemption was laid, be it ignorant or be it wise, is all in all. To have the heart open and the eyes clear and the emotions and thoughts warm and quick, that, and not the knowing of this or the other fact, is the state needed for all mighty doing in the world."—REV. A. W. LEWIS, D.D.

23. Work and Education. Did you ever watch a man working at a turning lathe? He has a stick of wood between the holders. His chisel has been cutting away the corners until at last the perfect form has been brought out. But the stick is not perfect yet. It has many a rough place in it, in spite of the work of the sharp chisel. How now shall the workman go on to finish his task? Watch him as he picks up a piece of sandpaper and holds it up to the thing he has been shaping. The dust flies as he presses the rough thing against the sides of the rapidly moving piece of wood. Once in a while he takes the paper off and looks at the wood. It is becoming smoother now. A moment more and he takes it out of the lathe and puts it away, a finished article.

It hurts to be made perfect. We shrink from the hard work that lies between us and a complete education. The days are long. The lessons are hard. We stop and look out where the sun is shining, and we wish we were like the birds, happy, bright, and free. But that is not the way of the best education. There must be the sharp sandpaper of study, running down through the years until at last all the rough places have been smoothed away.

We long to be better, truer men and women. But it costs to reach that state. Between us and the full-rounded manhood for which we yearn lies much of sandpapering.

24. Education for Service. The end of true education is not the passing of the examinations with honor. This may or may not be the best thing. Some walking encyclopedias are useless. Education should enable a person to find out the secret

of knowledge and then make the best possible use of its treasury. Mark Pattison of Oxford, England, deplores the evil results often seen even in college, "A young man is put in possession of ready-made notions on every conceivable subject, a crude mass of matter, which he is taught to regard as knowledge. Swollen with this puffy and unwholesome diet, he goes forth to the world, regarding himself, like the infant of the nursery, as the center of all things, the measure of the universe."—REV. A. W. LEWIS, D.D.

25. Education Continued. Circumstances over which she had no control placed a lady, a college graduate, in a country district, miles from a railroad. Fearing that in such an environment she would lose her scholarly interest, she made this resolve: "I will improve my mind a little every day." To-day her influence extends even beyond her own state. Truly has it been said: "If you have what the world wants, the world in time will find its way to your door."

26. The Useless Graduate. Many a graduate, supposedly well trained, has "a withered hand."

For instance, he cannot hold the ballot—he cannot wield the instrument of the American freeman in hewing the path for American freedom. But he can talk brilliantly and sarcastically about our national failings and shortcomings. And he becomes very jocose in discussing the efforts of those who make some effort to better the evil conditions he sees so clearly.

And he cannot hold the Bible or a hymn-book. He can read some ephemeral book or a newspaper crisscrossed with sin and blackened with woe. But he can not hold the big Book—that Book which has imagery more wonderful than Dante, philosophy more profound than Plato.

Nor can he hold an oar, not even in this age of practical philanthropy. He cannot row out to the dangerous eddies, to the spots where men have been overcome by sin and are being drawn by the undertow of death. No; his right hand is withered, and he can only stand on the shore and

make sarcastic remarks about foreign missions, home missions, and college settlements.

Such a man can not honor schools, standing for years in the marketplace and doing no useful work—for his right hand is withered. It is because of such men as he that we hear so many jokes by so-called self-made men about college graduates.

Now it is possible to become so much devoted to matters of technique that we neglect other faculties of our nature altogether. It is because of such neglect that the evils have arisen which I have endeavored to describe. And the cure for those evils will be found in an honest effort to follow Jesus of Nazareth.—REV. DR. CHARLES E. JEFFERSON.

27. Education Honored. The Rock of Plymouth has nothing in it which renders it intrinsically superior to thousands of other rocks. The site of Jamestown has nothing but its interesting associations to engage the attention of any one. But these spots being the first habitations of European settlers in America are invested with an interest felt by all. And this interest instead of growing weaker by the lapse of years gathers new strength. Such interests as these gather about the founding of some of our earliest institutions of learning. It is because education itself is regarded as so important.

28. Vision that Visualizes. You cannot believe little things and do great things; you cannot believe in half successes and accomplish whole ones. A man's faith sets the boundaries of his work. He will do what he believes, and accomplish what he believes can be accomplished. Mountains are not subdued by men who stand discouraged at a mole hill. A man must conquer the fatigues of the way in his own heart, or he will never set out on the road. Back of all free action lies some creed, some conviction. All great battles have been fought and either lost or won in the heart. The simple or stubborn confidence that leads to all-conquering effort—this is faith, the vision that vitalizes.

29. Ambition. There is suggestion for ambitious young people in the motto:

"Not to sit up—and sit
But to git up—and git."

It refers to the jack rabbit, a common object on Texas plains. The rabbit is reputed as a creature who likes very much, for a time, to sit up and accomplish nothing but look handsome. His value as an object-lesson for consecrated Christians, however, lies in the fact that when he feels there is something for him to do he leaves his post on a second's notice and travels with inspiring speed until he gets it done.

30. Enthusiasm. At a county fair in New England there was a continual crowd around one agricultural exhibit which excited a great deal of admiration, and was the occasion of many remarks. The exhibit was marked, "Raised on an Abandoned Farm." The articles shown were grown by a man who had formerly followed another occupation, upon a farm in a rough hill town, which its owner had found an undesirable piece of property, and had practically deserted. The exhibit included twenty-two varieties of potatoes, several varieties of wheat, oats, barley, rye, and beans, onions, pumpkins, squashes, melons, beets, carrots, and turnips. The people kept the proprietor of the "abandoned farm" busy explaining how he produced such wonderful results. His reply was that he took delight in farming, and did the best he could. "Oh, yes," said one bystander, "he's farming for the love of it." "And I imagine," said another bystander, "that if the farmer who had the place before this man took it had farmed a little more for the love of it, he wouldn't have had any occasion to go off and leave it."—*The Youth's Companion*.

31. School of Life. Character is formed, says Goethe, in the stream of life. That stream is sometimes foul, but even so it bears us onward. Many of us get the chief part of our education in the school of life after we leave school. In fact, school and

college are but the beginning of education. They place us on the right track, point out the way, drill us in right habits, show us the proper methods. But what one gets out of school or college is purely an individual affair.

32. Education and Character. Horace Mann, the great educator, would not allow a person of poor character to graduate from Antioch College, of which he was president, however fine a scholar the person might be. Mr. Mann held that an educated rascal was just so much the worse rascal, and he would not help to inflict such a peril upon the community.

33. The Complete Man. If man were only a body, athletics would be the whole of education. If he were only a mind, mental culture would be his summum bonum. But if he has a body, mind and soul, then education is the cultivation, development and efficiency of all three.

The purpose of Christian education is the perfecting of humanity.

34. Education More Than Vocational. In speaking of the modern ideas of education, especially of vocational training, Professor Buckhern says: "We cannot afford to become a nation of mere skilled producers. The cost to manhood is too great. Great as has been the industrial advance, we have not yet quite given our souls in exchange for the world." What a man is, is of far more importance than what he makes. This is a truth in danger of being forgotten.—*Western Recorder*.

35. School-day Preparation. Education means to "educere," to bring out what the pupil already has and knows. The word is derived from the Latin *educere*—to lead out. I would like you to remember that a thorough education means the cultivation, the bringing out of the physical, mental and moral powers. Education is to train you in the use of all your faculties and powers. You may forget much that you learn at school; but if you learn to "think," to use your faculties, you may achieve success in whatever calling you

choose. Make the best use of your chances. The aim of education is first to fit you for the varied duties of life, to earn your living; to help in the government of the country; to add to your happiness; and, above all, to help you to be a good and useful man or woman.

In this matter of education do not forget that you are soul as well as body. See to it that you cultivate and bring out every day the finer and better qualities of the mind and heart. The farmer cultivates the soil and removes hindrances, prepares the way for the harvest, and that is just what your schooldays do for you.—REV. JAMES LEARMOUNT.

36. Messages from Great Educators.

Education forms the man.—GAY.
The alphabet is conquering the world.—G. W. CURTIS.

Love is the greatest of educators.—MRS. OSGOOD.

Hew the block off, and get out the man.—POPE.

Teach the children! It is painting in fresco.—EMERSON.

Education is the cheap defense of nations.—BURKE.

Education is the apprenticeship of life.—EMERSON.

37. Education and Sympathy.

A good education will teach us to look beyond utility to the beauty of things. One man sees wood in the forest, so many cubic feet, and thinks of what it will bring in the market. Another man sees beauty in the forest and hears the voices of silence. When a trout leaps out of the water after a fly one man thinks of his supper and how it would feel to have that fish cooked on the table before him. Another man enters into sympathy with the strange life under water and rejoices in the joy of the fish. Education has missed the mark if it does not lead us into sympathy with the beauty and mystery of life.

38. "Wax to Receive: Marble to Retain." Children are at the mercy of the families into which they are born; they are helpless. Everyone knows how helpless their bodies are. Their little lives depend entirely upon the care they receive from others.

But not everyone realizes how spiritually helpless they are. We have all heard the saying, "Give me a child until he is seven, and I care not who has him after that," but we have not pondered the saying, nor kept it in our hearts, nor governed ourselves by it.

The years from birth to seven or eight years are of an importance that cannot be calculated. Through all these fateful years the family is the children's world. For the first four or five years at least it is their whole world. They are born into the family. It is in the family that they gain their first precious and unforgettable store of knowledge. It is the model and pattern of the lives in the family which they follow with helpless simplicity. The family life is the mold into which their habits of thought and emotion and action, all warm and fluid, are poured. The love and trust which little children so brightly, so innocently, so completely, repose in their fathers and mothers, unless it is wickedly broken away and destroyed, fixes the greatest possible responsibility upon fathers and mothers. Religious education is begun during these years—begun in a way which can never be undone—and it is begun in the family.

The great curiosity of little children, with "What?" and "Why?" and "How?" continually upon their lips, is God's open door into their lives for the entrance of His truth about the world and themselves and Himself. Their imitativeness—how can they help imitating the ways of those upon whom they are dependent?—is the capacity God has given them for following Jesus as they see others follow Him. But how shall they follow Jesus if they have no human follower to imitate? They are so plastic during these years that they are truly "wax to receive; marble to retain." What character will be impressed on this living wax? What marks will the marble retain?

During these years the helpless little children are marked and stamped forever. During these years their hearts and minds and consciences are bent toward God or away from Him. This Jesus realized and he indignantly rebuked the stupidity of his grown-up disciples who would

have brushed the little children aside as not worthy of his attention when He said, "Suffer the little children to come unto Me; forbid them not: for to such belongeth the kingdom of God."—*Religious Education in the Family.*

39. Defeat and Victory. A three-year-old tried to move a table. After she had struggled long, her mother tried to discourage her attempts, saying: "Baby, you can't move that table. It's as big as you are." "Yes, I can," was the little girl's stout reply, "I'm as big as it is."

There is a great deal of difference between the two ways of looking at the job. Frequently to say "the task is as big as I am" is to invite defeat. But to say "I am as big as the job is" is the first step toward victory.

40. Expectation and Success.

Staunch old Admiral Farragut—he of true heart and iron will—said to another officer of the navy, "Dupont, do you know why you didn't get into Charlestown with your iron-clads?" "Oh, because the channel was so crooked!" "No, it was not that." "Well, the rebel fire was perfectly horrible." "Yes, but it wasn't that." "What was it then?" "It was because you did not believe you could go in." There is all the difference in the world between the young man or young woman who expects to succeed and the one who simply doubts.—H.

41. Out to Win.

"It takes a little courage
And a little self-control,
And some grim determination,
If you want to reach a goal.
It takes a deal of striving,
And a firm and stern-set chin,
No matter what the battle,
If you're really out to win."

42. Education and Science. The Bible has colored all the world's best literature. Shakespeare, recognized as the best exponent of human nature, has dramatized the truths of the Bible, in a degree unknown by many that laud Shakespeare but criticize the Bible. Great works on law and jurisprudence are the elab-

oration of the Decalogue and the Sermon on the Mount. Music with its ennobling influence upon human nature finds its best and highest expression in the oratories, which are the thoughts of Jesus set to melody supernal. The latest development is noted by a reviewer entitled to speak. He says that the novels most popular, and they are coming faster and faster, are those that touch on the deeper things of life in a way that may be called religious. Even novelists are learning what some educationists are forgetting. Out of three hundred leading scientists of to-day only five are antichristian.—REV. A. W. LEWIS.

43. The Bumper Crop. More than forty-five thousand young men and women received college diplomas during June (1923). One pen calls this the bumper crop of the season. College education is coming more and more into favor, and we may expect continuation in this line throughout the years.

However, Charles Mills Gayley, retiring dean of the department of English of the University of California, declares that one-third of the present student body in this big California school should not be in the university halls. He thinks more than one-third are misfits, and that one-half of the other two-thirds should be eliminated.

President Ray Lyman Wilbur, of Stanford University, approves the position of Dean Gayley. They agree that ambitious parents are responsible for this overcrowding of the college halls. They think that a college degree is of little benefit to a large part of the young men and women now seeking it.—*Religious Telescope.*

44. Education Should Focus. The moral element is the main thing in education. Of what real use can that culture be which is as cold as an iceberg and as mathematical as the multiplication table? Moral education is not an aspect of education, but the integrating center of the whole.—*Biblical Recorder.*

45. Education for Successful Living. Every serious-minded young person hopes to do something worth while in the world and all worthy parents hope to see their children be-

come useful and honored citizens. If there is to be any worthy achievement, however, there must be a definite purpose, the power to project it, and the skill to give it a right direction. It is the function of education to furnish these; to show what things are worth while and to furnish the power and skill for accomplishing them. The supreme end of education should be such training of the will that all of the developing powers of the person may be directed into channels which will cause his life to be truly successful in the highest sense. It must develop in the learner the required disposition and attitudes and lead him to acquire the necessary knowledge as part of the process of that growth in productive capacity which is essential to the highest service.—T. A. W.

46. Education of Women. When a chief of the Cherokees was asked why the Cherokees are so much in advance of the other tribes, he replied: "Because we have taken care to educate our women as well as the men."—*Home Missionary Monthly*.

47. National Defenses. No part of our national defenses are more important than our schools. No agency to-day is more efficient in transforming the untoward conditions brought about by the incoming tide of immigration than our public school. Our greatest security for the future requires a larger degree of attention to the moral and spiritual development of our youth. The best influences should be cast about them, especially during the period when they are in the preparatory school and the college. In these institutions are being trained our future leaders. They must meet the perils of the coming years; and the best part of their equipment will be love of truth and sincerity, and fidelity to conscience. Let us honor and strengthen our educational institutions because of the noble work they have done and are doing.—*The Christian Advocate*.

48. What Education Does. A good education will teach quickness and accuracy. Sometimes a very slight superiority in any one of the

senses, says Dr. Eliot, becomes the basis of success in life. The father and son who made the wonderful glass models of flowers in the Museum of Harvard University inherited from generations of glass-blowers, and developed in their own persons, an exquisite skill of eye and hand which gave them unique success in that artistic craftsmanship. The skill of most mechanics depends on similar accuracy and quickness.

49. The Scholar Crowned. The Middle Ages crowned the soldier, but our generation weaves its chaplets for the scholar. In the democracy we have as many kings as there are realms.

Our people reserve the throne for the man who has the last fact in the case. One man ruling us in the realm of electricity; another in the realm of chemistry; the discovery of a third lifts him onto the throne as a statesman and lawmaker.

Some kings are born kings because they open their eyes in the palace, and these kings are artificial. And some kings achieve their throne by invention, discoveries in art or science and literature. These are natural kings, divinely ordained and rule by the only divine right, the right of superior worth.

Years many and long have passed since some of us left behind the chapel and library forever. But events have been our teachers, and we have learned that wisdom is better than rubies and knowledge is more precious than fine gold. Every contribution to the granary of civilization has come from the hand of a scholar, sometimes trained in the school of practical life and sometimes taught in the lecture room. Experience hath proven that all failure is ignorance, that all success is knowing how.—REV. N. D. HILLIS, D.D.

50. The Purpose of Education. The value of Christian education is its insistence upon the fact that character and conduct should be the supreme ends of all teaching. It is much more to teach the young how to live than to teach them how to "make a living," which frequently means nothing more than how to "make

money" and attain to material prosperity.—*Congregationalist*.

51. The Teacher's Work. The most dynamic and valuable thing in education is the impact of life upon life, provided always it is the right kind of life which makes the impact. "He shaped my destiny in life," said Thomas Jefferson of William Small, a member of the faculty of William and Mary College. That "no one could sit in his classroom through four years of college course without becoming an earnest Christian" was said, long after his death, of the great president of a small college. The real teacher reproduces himself mentally, morally and spiritually in the life of every real student who studies under him.—REV. CALVIN H. FRENCH, D.D.

52. Education by Association. "I am sending my boy to school to be educated by school boys," said a discerning father. "As iron sharpeneth iron, so a man sharpeneth the countenance of his friend." Nowhere is this more true than in a company of college boys. Great as is the power of a real teacher over the developing life of a real pupil, it scarcely surpasses the power of college friendships. Of such friendships Tennyson wrote:

"Since we deserve the name of friends

And thine effect so live in me,
A part of mine may live in thee
And urge me on to nobler ends."

Fortunate is the boy or girl who becomes a member of a college community in which noble traditions of campus life have become established. A tradition is a fixed community habit; few things are more potent. Rules may curb or direct outward activities without touching the inward life. A real tradition secures the allegiance of the soul. Through loyalty and obedience to itself, it remarks the soul in its own image of idealism.

53. School Democracy. The average American boy is democratic. His school does not suppress his idea of democracy. On the contrary, the spirit of his school as well as the

teachings of his masters with almost religious fervor try to impress upon him the importance of Mr. Roosevelt's ideal: "The square deal for everybody." The grandson of an eminent American statesman, enrolled in one of our large private schools, said to his mother: "I never before saw a place like this. They do not ask, 'Who is your grandfather?' 'What is your father worth?' but they say, 'Who are you, and what can you do?'"—W. M. IRVINE.

54. Education and Religion. The aim of the Christian college is not reached by turning out students who are merely believers in Christianity, who consent calmly and indifferently to its creed. It aims to fill its students with the spirit of St. Paul, to make them alive in the service of Christ, and to fire them with the enthusiasm of humanity.

There are special reasons to-day which show that the part taken by the Christian college in our national life is growing important and strategic. America, already the richest of nations, is to become far richer. The number of the wealthy will be increased, and millions will have most of the comforts, and even luxuries, which the very rich now enjoy. The tendency of opulence is to enervate. Christian character needs to be hardened and fortified against luxury. And a "manhood that can stand money" is what the Christian college aims to produce.

Our civilization rushes to a vast and fatal plunge unless God is enthroned in the educated minds of our people. Education without religion is architecture without foundation and proof.—BARROWS.

55. Advantage of Education. The educated man has greater ability to grasp new truth and facts. The uneducated man is more likely to be unbalanced by new schemes and "isms." The educated man has a broader mind and is more open to the opinions of others.

What special advantage does the college-trained man gain over the self-made man, so called? The educated man has the advantage of being able to think more systematically. He has at his control a mass of facts,

and he is trained to see the fallacy of false schemes.—D. L. MOODY.

56. Knowledge and Education. Education is not everything, but it is more than the pupils think. In a wonderful way it develops the power of a human being to take care of himself and to do things. The boy and the girl often sees only the weary hours and the dry exercises; but later on in life, they realize that they have been stepping upward on these dry and hard things, to be looked up to by their fellows and to be able to command a position of greater influence and of more money. As civilization advances education becomes more imperative. The free schools of America are blending the various nationalities and making worthy citizens for the future. It is doing much to realize the motto on our coins, "E Pluribus Unum."

Knowledge has its limitations: for, even in an aeroplane the human eye cannot see all around the world at once. It has its dangers, like football. It has its uses, as the sun finds something to do in the growing of the sweet flowers of nature. It finds its complement in the inner life of honor and the dominating spirit of love. Knowledge and kindness blend to make the pure, white light of absolute and vital truth.

Big cities have their skyscrapers, which is architecture run to seed, to economize ground space. So knowledge is in danger of running to seed, with the little fruit. In itself it is apt to affect the head, extending it outwardly, with rooms to rent. America has many swelled heads, empty with knowledge; and they resound throughout the land, like hollow sleigh-bells, with one or two little thoughts making the music.—REV. A. W. LEWIS, D.D.

57. What is Education? What is education? The question is very old and has received many answers. Plato said: "The purpose of education is to give to the body and to the soul all the beauty and all the perfection of which they are capable." John Stuart Mill wrote: "Education includes whatever we do for ourselves and whatever is done for us by others for the express purpose of

bringing us nearer to the perfection of our nature." Herbert Spencer said: "Education is the preparation for complete living." Many other definitions have been given, but the gist of all of them is that education is the full development of our personality. It is, therefore, as broad as the whole man and includes body, mind and heart. A sound, symmetrical body, full of vitality and vigor, a disciplined mind stored with knowledge and accurate in its mental processes, a pure, warm heart, tender in its sensibilities and wide in its sympathies, a strong will masterful in self-control and in power to bend all things under its hand, an imagination that can see pictures and visions, a spirit of reverence that feels the divineness of the world and enters into the holy place of the Most High—these are elements of education and when combined in their right proportion and full harmony constitute its ideal. It assumes different types in different ages, being molded by the spirit of its time. In ancient Sparta its chief aim was to produce soldiers; in Athens it aimed at sensuous beauty and delight; in Rome it aimed at power to govern; in the Middle Ages it was much concerned with the other world; and in modern times it is much concerned with this world. In these days of peace and diversified interests, when our life has become broader and richer, it aims at the full development of all our powers.—*Presbyterian Banner*.

58. Knowledge and Wisdom. An education is not for making money, but for living life. This is the view of the writer of the Proverbs. It is meant to draw us out of ignorance into wisdom in the conduct of life; and a person is hardly educated who has accumulated knowledge but has missed wisdom.

59. Opportunity Used. The other day a distinguished and venerable painter, in answer to the question whether he waited for the happy mood, said: "Never. I always keep at work, and when the impulse comes, it finds me ready and obedient." Ready and obedient! How many times it happens that a young man

starting out in some profession feels that for the present he will give himself freedom from hard work, but that when the critical moment comes and his hand is on the door of opportunity, then he will make himself ready! A man's hand is never on the door of opportunity unless it is a hand already made strong to push back that door, and enter in and take possession. Opportunity is never used save by the man who is ready and obedient. True education is a process that makes one ready and always in the attitude of obedience.

60. True Education. Every one knows that the word educate comes from the Latin, "e" and "duco," to draw out, and refers to the drawing out of the powers of the mind. To be educated does not mean that we assimilate a lot of knowledge, but that the mind is trained or developed so that it can do its own thinking. Facts are placed before the mind for the purpose of having it test them and assimilate them and use them in practical life. An education that is good must deal with the whole mind and not merely with a section of it. The Russian Jew, for instance, who is taught in the synagogical school, knows a great deal of Jewish tradition; but he is not educated, for there are vast tracts of his mental powers that are left undeveloped. So a purely secular education is not a good education, for the spirit, the soul, is left barren. Education should inform and draw out and exercise the whole man.

61. To-day for To-morrow. All able-bodied schoolboys ought to be at some useful work in the summer holidays. But their schooling should not be allowed to suffer for the sake of their jobs. Such a course is penny-wise, pound-foolish. The pay may look good to-day but not after to-morrow.

To-day's schooling is the guaranty of to-morrow's job.

62. Education and Cost. An education pays in proportion to its cost. If it costs nothing in self-denial, industry and purpose, and if it is paid for only from a father's purse, and in no other way, then its

profits must be small indeed. Every student may well ask, "How much is my education costing me, in labor, pains and faithfulness?"

63. Bible and Education. The Bible is the noblest study, and we shall make a great mistake if we study smaller books and do not study the greatest Book of all. The Bible gives us the spirit in which to study most effectively, and it interprets to us all the facts we may learn about nature and man.

64. Sponge and Fountain. Education, instead of converting a human being into a sponge to suck up other lives into his own, should make him a fountain, flinging forth streams of sympathy and service, helpfulness and good cheer on other lives.

Education put to this use is one of the mightiest and most beneficent forces in the world. May the many young men and women who are just stepping out of school into life realize this ideal.

65. Education and Experience. Education and experience are both necessary to win the battle of life. But education does not always give experience, as the graduate soon learns when he finds himself facing the stern realities of life. Education is preparation. Experience is operation. "We learn to live by living." That college or institution of learning is most successful that best fits its students for a constant and consistent meeting of life's duties with courage and faith. Only as a school or college furnishes sturdy Christian influences for its students will it lay the foundation for real success in life.

66. Great Teachers. Of Mark Hopkins, president of Williams College, President Garfield said, "A log cabin in Ohio, with a wooden bench in it, Mark Hopkins on one end and I on the other, would be college enough for me." Thus we see that the essential elements of a school are not the building or equipment but the teacher and the pupil.

The world acknowledges Jesus Christ as the Great Teacher. But before he began to teach he took a

full course in God's school and graduated with the highest honor. He was a child that he might be the children's teacher, a youth for youth, a mature man for those of riper years. He experienced the highest joys of God's school, for he was a most apt pupil, and "that he might be made like unto his brethren in all things." He suffered its most severe discipline. He thus proved to all those who feel the divine chastisement that discipline is no sign of God's ill will but it may be a sign of special love, for "He that spared not his own Son but delivered him up for us all, how shall he not with him freely give us all things?"—CHARLES E. CORWIN.

67. Investment in People. The best investment of to-day is in making the men and women of to-morrow. Christian education is essential to Christian citizenship. The essential factor in education for citizenship is that the persons being educated shall have developed in them the Christian principles of reverence, self-control, justice, and brotherliness, so that they shall become not merely efficient but good citizens.

68. Trained Mind. A little girl was asked one day to define drawing, and she did so with an acuteness that could not have been surpassed by a philosopher: "Drawing," she said, "is thinking and then marking round the think." It would be very difficult to find a more accurate or precise definition than that. When Opey, the painter, was asked with what he mixed his colors, he said, "Brains, sir." That is, he thought and then he clustered what he was to do round the thought and he made the thought luminous in objective reality because of his assiduous purpose to make the thing real which had begun as an ideal in his own mind.

69. Education Demanded. This world is made better, not by denouncing the evil, but by giving something better. The Indians used to like skunk flesh and muskrats; but when they get plenty of good beef, they do not hunt after skunks.

Some untrained boys and girls like to read silly, false, demoralizing novels; and if they keep this up, their character is worthless and worse. Give them something better, something true, something educative; and they gradually acquire a taste for the good. Then they would scorn to read trash, as much as they would to eat bad eggs. There is abundance of good reading; but often the young people do not know what is good and what is bad. There ought to be a novel censor, who could burn and outlaw all books that are detrimental to good citizenship. The good of America demands the best kind of minds and morals.—REV. A. W. LEWIS, D.D.

70. Education.
Jones read a five-foot bookshelf held
An ample store of learning,
So started in to carpenter
With thirst for knowledge burning.

He purchased hammer, saw and
plane,
Of paint made a selection,
And then began to make the shelf
By magazine direction.

He smashed eight fingers and two
thumbs
And nearly planed his nose off;
He scattered fourteen quarts of paint
And almost sawed his toes off.

He now is in the hospital
Receiving ministrations;
The doctors say he may get well—
He has an education.
McLANDBURGH WILSON

71. An Education Parable. Education is like a voyage. The ship swings away from the dock and makes for the open sea. The officers have made the voyage before, and know the course, but the passengers have never crossed the sea of education. It is a long voyage that lasts for years; it tests faith; it tests patience and courage. Many grow weary of the monotony of it. They want to get off. So they drop overboard into the sea. Few, compared with the number that started, actually arrive at the end of the journey. But those that do arrive find a wonderful world, well worth the journey and the sacrifice.—*Christian Endeavor World.*

72. The Objects of Education. We may state the objects of education thus: First, to know God and obey his laws. Second, to prepare to earn a living. Third, to learn how to live at peace with one's fellow men (which includes morals). Fourth, to know as much as possible about the world in which we live. Fifth, to develop body, soul, and spirit to their highest powers.

The highest education is religious education, that is, education in divine things. There is no doubt but religious education is less effectively organized than secular education. Its need is not quite so apparent. That is, to live at all a man must have some sort of education or training; but one can live in this world without religion. So religion is often pushed aside.

73. Education is Preparation. There came into my study not long since a lady from one of our refined and noted families of Philadelphia. Had that woman, while a wealthy girl, secured an education such as a practical school gives, she would not have been weeping in my office because she must now earn a living at sewing. But while she was wealthy and her father held a high position in Philadelphia, she did not think she would ever need. But she said, "If I only knew of something I could do. If I only knew." The college stands in the place of a friend who comes and helps such to know.—REV. RUSSELL H. CONWELL, D.D.

74. School and Opportunity. School life spells opportunity. Robert Speer, in "Men Who Overcame," tells the story of the Y. M. C. A. secretary, Horace W. Rose, who missed no opportunity to win a fellow student to the Christian life. He had a consuming ambition to "leave a trail of light behind him, and he did it." He led over six hundred men into Bible study as a result of personal interviews. He led twenty-five men to go as foreign missionaries. He was "the biggest man with the biggest smile." In the few years he was spared to labor after he graduated he was on fire with zeal to win college men to Christ. He wrote to a friend, urging him to work hard, "I pray that

through you God will burn a path of light in the Eastern colleges." To the young men in Cornell University he said, "You fellows must intend to do a lot of personal work when you get at it, you are putting it off so long."—*Herald and Presbyter*.

75. Education Awakens. There is a story told of a certain tradesman who was in difficulties, and went to his rich brother for assistance. On his arrival he found him in bed, and had to wait some time for his appearance. "I am surprised at you staying in bed so long," said the poor relation; "I have been up three hours at least." "Yes," replied the more fortunate brother, "but you see when I do get up I am thoroughly awake."

76. An Exception. Sometimes we hear it said, "Look at So-and-so; he had no education, but he became rich, influential." Yes. Perhaps he was an exception. Are you? For every one that has done big things, though uneducated, there are myriads who have done nothing.—*Christian Endeavor World*.

77. Find Your Aptitude. "I cannot fiddle," said Themistocles, the Greek statesman, "but I can make a small town grow into a great city." No one man can do everything, and only a few things can anyone do well. In fact, as a rule, if a man does one thing well, that is the one thing he ought to do. Happy are they who find what they are fit for in life and then do with their might whatsoever their hands find to do!

78. Study Your Course. Day after day on the long voyage of Christopher Columbus over the trackless Atlantic, in 1492, which resulted in the discovery of America, he wrote in his ship's log these simple, but very significant words: "We sailed westward, which was our course."

In making the voyage of life it is of supreme importance to each one of us that we early determine upon our course, and then, as did the great discoverer, hold persistently to it in the face of every head wind,

every discouragement that may cross our bows.

79. Prepared. A young surf man of the Atlantic Coast, who had risked his life to rescue a man in the water, modestly said: "Why, it wasn't anything. You see I was right there."

Earth's useful people are always "right there" in the hour of need. They are never so busy with their own interests and pleasures that they are too far off to hear when the call for help comes, or to see when a neighbor is struggling in deep waters.

The world is full of those who are benevolent and helpful in theory, but are never on the spot in practice. They do not see the outstretched hand, hear the pleading voice, or notice that the person who stands next in life's great procession is a lonely stranger.

80. Difficulties Overcome. A poor boy, a cripple, was enviously watching some other boys on the ballfield. A young man who stood beside him noted the discontent on his face, and said to him, "You wish you were in those boys' places, don't you?" "Yes, I do," was the answer. "I reckon God gave them money, education, and health," continued the young man, "to help them to be of some account in the world. Did it never strike you that he gave you your lame leg for the same reason,—to make a man of you?" The lad thought upon the words, grew heroic, conquered his hindrances, and became a noble Christian physician.—J. R. MILLER, D.D.

81. Success. "Never depend upon your genius," said Ruskin. Hard work and persistence are the only stepping-stones to success. Be very sure that you have chosen your occupation wisely, and then stick to it, through thick and thin. Never mind the discouragements; never mind the doubts of others; think of your calling, stick to it, work for it, plan for it, live for it; throw your mind, might, heart and soul into it, and, if you have fair ability, you will win. Every one admires an iron determination, and people will always help you the way you are going. If

you are going up, they will give you a lift. If you are going down, they will give you a kick.

82. College Life. The professor was delivering the final lecture of the term. He dwelt with much emphasis on the fact that each student should devote all the intervening time to preparing for the final examinations.

"The examination-papers are now in the hands of the printer. Are there any questions to be asked?"

Silence prevailed. Suddenly a voice from the rear inquired.

"Who's the printer?"

83. College Education. A college education not only rubs the greenness off young people and combs away most superfluous kinks, but it gives to them a certain polish and finish and ease which nothing else seems quite able to do. Then, again, it widens the mental horizon of young folks in remarkable fashion when we consider what a short time they are actually in college. They are introduced to departments and realms of knowledge of which they had never thought in their wildest fancies, and these ever-widening avenues leading to those rare and choice regions where the great and the beautiful of mind and spirit have dwelt in winsome seclusion are found to be more and more delightful and desirable as the years pass. We are taught how to handle books, how to read them aright, how to master them, and how to discriminate in the use of books. At college we learn the difference between the show of things and the reality, between the spurious and the real.—*Nashville Advocate*.

84. Commencement Mottos. The message which, through the American Legion, Marshal Foch left for the young men of the United States is full of good sense. It is the message of a great general, and it sums up the principles by which he has won his battles.

"He who hesitates is lost." "He who moves forward wins." Those two maxims were proved on many a hard-fought field of the World War.

"Plan your battle of life in ad-

vance," writes this master of tactics. "Map out every detail of what you want to accomplish, and then follow out your programme." That is exactly what Foch did.

"Success is work, and work is success," writes the man who labored more constantly and untiringly than any other man in his vast armies.

But the Foch mottoes are not all secular, for the marshal is deeply religious. He especially commends to American young folks his own life motto, a quotation from Racine, "Fear God, and have no other fear."

85. Democracy and School. School and college are good places to make friends. The team-work that is there part of a young person's training is a valuable part of education. In the public school, too, that melting-pot of different nationalities, children learn to respect those of other races. Education includes esteem and toleration.

86. All-round Education. Athletics is education applied to the development of the body. Hygiene is education applied to health, or keeping the body fit. School offers an education that develops the mind. It is the church that offers moral and spiritual education, a knowledge of how to live among men, and a knowledge of God and fellowship with him.

Education may easily be lop-sided. We may develop one part of our nature and neglect another part. Many have developed bodies, but shrivelled souls. Body, mind, and soul must be fed.—*Christian Endeavor World*.

87. Aim. It is told of a monarch who, soon after he was crowned, became aware of a plot to assassinate him, that he said: "I shall reign worthily while I am permitted to reign. If I am an emperor only for half an hour, in that half-hour I will be every inch an emperor." No one can aim too high in the Christian life. One may have a purely worldly ambition far beyond one's powers of achievement, but none ever yet had too high an ideal of Christian perfection, no matter if they failed to attain it. There can be no high achievements without the highest ideals.—*Men*.

88. Religion in School. A student went to the room of a friend to speak with him on personal religion. His courage failed and the conversation drifted naturally to athletics and current topics, but it was evident that the visitor's heart was not in the talk. "Harry, what's the matter with you? You don't seem to be yourself. What's on your mind?" "Well, Fred, to tell you the truth you're on my mind. I came over here to have a straight talk with you and all my sand gave out." "You came over to talk with me about being a Christian, didn't you, and I've been wondering since the beginning of the term why you didn't say something about it before." Then after half an hour's conversation the two boys knelt side by side and promised God they would walk the Christian life together. Two things were accomplished. The angels rejoiced over Fred's surrender, and Harry experienced a quickening of his own spiritual nature such as he had not known before. Fred stands for scores of men who only need a warm-hearted friend to bring them over the line.—*Men*.

89. To the Graduate.

"Be true to the dreams of thy youth,"
O graduate, hopeful and bright,
Thy life lies before thee to-day,
See to it thou use it aright.

"Be true to the dreams of thy youth,"
'Mid the sordid distractions and
cares
Awaiting each eager young heart,
Ne'er lose early longing and
prayers.

"Be true to the dreams of thy youth,"
Forget not thy purposeful aim;
Move forward and upward each year,
And the fruit of thy labor thou'lt
claim.

"Be true to the dreams of thy youth,"
Preserve the now-cherished ideals,
Until in His own gracious time
Our Father His glory reveals.
—A. W. LYON

90. Colleges Making Men.
Voicing the spirit of the West, Sam
Walter Foss has written:

"Give me men to match my mountains,

Give me men to match my plains,
Men with empires in their purpose,
Men with eras in their brains."

91. **Public School Idyl.** When a jingle strikes the popular ear and voices a common experience at the same time it is likely to find its wings and fly far. The question of over-cramming in our public schools has found its rhymester and many a parent will hardly know whether to laugh or sigh over Frank Lintabar's poem in *Punch* which begins:

"Ram it in, cram it in;
Children's heads are hollow!
Slam it in, jam it in;
Still there's more to follow.
Hygiene and History,
Astronomic mystery,
Algebra, Histology,
Latin, Etymology,
Botany, Geometry,
Greek and Trigonometry—
Ram it in, cram it in,
Children's heads are hollow!"

92. **Education and Facts.** Education is not merely the writing of facts on the mind as one writes on a blank slate. It resembles rather the placing of fresh color on canvas on which earlier colors are not dry. The new colors mix with the old. So the living mind mixes new information with what is already in it, judges the new in the light of the old.

93. **Coaling for the Voyage.** Ambitious boys chafe at being kept in school because they think that school is make-believe and the job is a reality. But school is, in reality, a part of the job. It is like two steamers coaling for a long voyage. One sails away with her bunkers half full. She gets a long start on the other. But the second, by staying in port until her bunkers are full, passes the other in midocean, where her coal has given out.

94. **Learning But Not Knowing.** A man may know all about the rocks, and his heart remain as hard as they; he may know all about the winds, and be the sport of passions as fierce as they; he may have all the knowl-

edge of a Newton, a Laplace, a Watt; he may know many mysteries and understand many hidden things, but if he has no personal knowledge of the love of God, brought near to sinful men in Christ, what shall it avail?—*Jewish Missionary Magazine.*

95. **Education Gives Leadership.** About two per cent. of American boys go to college, and from this two per cent. come seventy-seven per cent. of the nation's leaders in all walks of life.

96. **Education.** Education is a better safeguard of liberty than a standing army.—EDWARD EVERETT.

Exclude religion from education and you have no foundation upon which to build moral character.—ELIOT.

Let our ministers and men of influence be uneducated or half educated, and errors and heresies will spring up like thorns and briars in a neglected field.—TYLER.

97. **Educated for Service.** A writer in the *Daily News*, not long ago, speaking of a noble lord who had just died, said that, although he was a man to be regarded with a sort of wonder, he did not appear to deserve the glowing eulogy which had been lavished upon him by some of his friends. He was what is called a prodigy of learning, but while he knew everything he accomplished nothing. He wrote nothing, nor does he seem in any other way to have benefited the world by the enormous knowledge he spent his life in acquiring and loaded his memory in retaining. Except an abnormal faculty for reading books, he did not display any original intellectual faculty, whatever. He did nothing but read, and, seemingly, remember what he read, while also exhibiting to his intimates a genial and lovable personality—His exhaustive knowledge of history did not in the least qualify him for any place in practical statesmanship. . . . When we ask what he did it for, it is a figure of a miser which arises before the imagination.

Now an education helps to make the most of what we are, and what we have, and what we know. Information and instruction may only make

a kind of dead sea of us. We may, like this noble lord, take in knowledge but never use it. No selfish man can be an educated man; he may be a scholar, but education is more than that. What we use we have and are; and to be able to use what we have, to be useful and helpful in life, to be well informed and intelligently active, is to be educated.—REV. JAMES LEARMOUNT.

98. Knowing Well. I am often humiliated when I hear education spoken of and urged from mere mercenary motives. Education does not command the highest commercial value—yet looking at it from the highest standpoint, it is invaluable. If a man spends an hour a day for 300 days, in reading, at the end of that time he has read thirty volumes of 300 pages each, which is in itself quite a library. Elihu Burritt mastered eighteen languages and twenty-two dialects between the age of forty and sixty years. This was done by study in the evenings, after having worked all day at the blacksmith's forge. The greatest star discoverer of our day is a man in Chicago, who has spent his days as a court reporter, but his nights as a student of the heavens. The man who loves knowledge and who desires to broaden himself will find some opportunity for self-improvement. In the beginning of my ministry an old preacher said to me: "Young man, if I stood where you do, I would make up my mind to know something and know it well." His words have rung in my ears ever since. A man's life is measured by his knowledge. Christ said: "This is eternal life, to know God." To know something—to know God. Any man can make himself at home in a realm of knowledge that seems to lie outside of his environment, if he will only resolve to do so. The man who is simply a money-getter does not, to my mind, represent the highest type of manhood.—DR. G. W. WHITE.

99. Church and College. The influence of the Christian college in the life of the church is tremendous. The badge of the age is an interrogation point. Even in the church the power to start inquiry seems often to be looked upon as a part of worship.

The door must not be shut in the face of inquiry, or doubt will come piling in at the windows. If "the age of doubt" is not to eventuate in an age of denial, the Christian college must guide this spirit of inquiry to true answers. The home, the church and the nation need the Christian college.—CHANCELLOR McDOWELL.

100. College Education Discovers. When a boy I sat beside a farmer, one day, at the Commencement exercises of Illinois College while the services were being held out of doors. His son was among the graduates that day, and had just acquitted himself most creditably in an oration, when I observed to the father that a college education was a great blessing to a young man. "Yes," said he. "You see a feller is born to be either a man or a donkey, and a college education just helps him to find out a little sooner or later which he's going to be." —FREDERICH W. BURNHAM.

101. Scope of Education. A president of one of our colleges has said that education should be sixfold in its scope and character. "It should give the student a body strong and supple; an intellect able to think; a heart to love; a conscience for righteousness; an imagination to appreciate the beautiful, and a will strong to choose."

102. Investing in Education. A Jersey bull sold recently for \$65,000. It is a queer freak of human judgment that can see so tremendous a value in a bull yet deems it unprofitable to invest a like sum, or less, in a boy or an institution that takes a boy and develops in him a manhood of the truest, highest type, that thereby the great human race may be improved and saved from deterioration.

103. Education is Preparation. An old Greek officer counselled the generals on the eve of an engagement, "The secret of victory is in getting a good ready." It was in line with this when General Foch said: "Battles are won the day before." Did not Wellington say that Waterloo was won at Eton?

The "day-before" preparation is

just what our schools and colleges give.—H.

104. Christian Education. Said Victor Cousins, in addressing the French Chamber of Peers, "Any system of school training which sharpens and strengthens the intellectual powers, without at the same time affording a source of restraint and counter-check to their tendency to evil, is a curse rather than a blessing." This points clearly to the imperative necessity not of education alone, but of Christian education.

105. Profit of Education. "Will an education pay?" Pay in what? Money! In nine cases out of ten it does that. Statistics show that the vast majority of men who stand high in business have been educated men. But there are so many higher things than money! Education pays in developing mental power, in giving a man resources in himself, in leading him to choose the higher joys, in fitting him for the duties of life.—*Journal and Messenger.*

106. Heart Education. There never was a time when the people needed the inspiration of the Bible more than they do at the present day. And there is not a community which cannot be purified, redeemed and improved by a better knowledge and larger application of the Bible in their daily life. No money that is invested pays so large a dividend as that spent in the moral uplifting of the community. I am inclined to believe that we have overestimated the value of mental training and underestimated the value of the heart's development. A good heart can use a very dull mind and make that mind serviceable to society, but a bad heart cannot make use of mind, however brilliant.—**WILLIAM JENNINGS BRYAN.**

107. Education and Ideals. Half the giant's strength is in the conviction that he is a giant. The strength of a muscle is enhanced a hundredfold by the will power. The same muscle, when removed from the giant's arm, when divorced from the force of the mighty will, can sustain but a fraction of the weight it

did a moment before it was disconnected.

If you would succeed up to the limit of your possibilities, hold constantly to the belief that you are success-organized, and that you will be successful, no matter what opposes. Never allow a shadow of doubt to enter your mind that the Creator intended you to win in life's battle. Regard every suggestion that your life may be a failure, that you are not made like those who succeed, and that success is not for you, as a traitor, and expel it from your mind as you would a thief from your house.

We can't all be Presidents of the United States. Any man is successful who does well what comes to his hand, and who works to improve himself so that he may do it better. The man with the ideal, struggling to carry it out, is the successful man. Of course, there are all grades of ideals, and the man with the highest, given the proportionate energy, is the most successful. The world makes way for that kind of young man. In the contemplation of a career, business or professional, avoid the tendency of modern times to make a short cut. Stick to the highway. To leave it is to wander into many a morass of danger and disgrace. The straight road has no pitfall.

108. Purpose Lacking. The world is full of purposeless lives—for the reason that they are pledged to nothing; they belong to the nobodies of history. They are of these:

There is a number of us creep

Into the world to eat and sleep,

And know no reason why we're born

But only to consume the corn,

Devour the cattle, flesh, and fish,

And leave behind an empty dish.

Such folks are in the church, in business, in the whole world. They are the parasites of the common body of life.

109. Manhood or Money. There is any amount of talk now about "success," and most of it is about the kind of success which is measured by millions and position, a thing of

tricks of traffic, merchant princes, pride, pomposity and politics. It is shoddy and buncombe. The advice of the phrenologist, the palmist and the clairvoyant is sought by young men; the divining rod, rabbit's foot, horseshoe, crab's claw, lucky coin, and all sorts of fakir charms are secretly possessed with the confidences of heathen superstition. The moon, stars, seasons and signs, old-wives' fables and dream-books are consulted with credulous faith, and it is all a sham.

A good old pastor can better tell a young man how to gain success in life. The teaching of a Christian mother with her prayer-taught heart is worth more than the gabble of these wise men who are doling out their receipts and charms for a paltry fee and are themselves miserable examples of failures. Proverbs and Ecclesiastes, learned by heart, will be worth more than a business "college" course. The spirit of the gospel in the heart, governing the life, hedging the path, nourishing the soul, teaching, inspiring and enriching the whole life, will work out a far more shining example of genuine success than any godless, worldly-wise, purse-proud millionaire ever attained. Manhood is a better measure of success than money.—*Men*.

110. College and Vocation. Commencement exercises in our colleges bring the students face to face with vocational duties, perhaps with the real work of life. They stand at the parting of the ways, or at the end of the road. It may not be best to select one's profession till his college work is nearing completion. Such a course opens up so many avenues of service with which one was unacquainted before that former decision may be set aside by new light.

111. Danger of Mediocrity. The danger of college life to-day is in mediocrity. There is less distinction now than formerly in being a graduate. Our homes and streets swarm with them. There is more likelihood of dwelling on the common level, since that level is higher than it was. But not the less does the constant ascendancy of life call for your elevation in individuality, in aim

and in achievement. The charm of novelty is past, the very abundance of our academic privileges is sometimes a barrier to stern and deeper discipline. We must not cease to conspire with each returning day, to insist upon a new bias and a fresh authority, for those eternal truths toward which the whole creation moves and of which you are the representatives and the advocates.—**REV. SAMUEL PARKES CADMAN, D.D.**

112. Victory and Vantage-ground. To the student in college, commencement day is a goal; when reached it is a starting-point. Education is both an end and a means. The same may be said of every lesson: well learned, it is a victory and a vantage-ground.

113. Head Room. "The roomiest thing we know of," says the editor of a modern magazine, "is a man's head. Carnegie's skull was large enough to accommodate a square mile of steel mills. Columbus had space in his sufficient for a new world." True enough—and that of Wilbur Wright took in the whole sky, while Newton's was ready for the universe and its laws.

Illimitable room is the mark of man's brain. The child of God, he is formed to think largely, immeasurably. But he is given the power to control his own mental space. He can fill his mind with trifles or with immensities at will. Here is his responsibility, which cannot be shifted to the shoulder of circumstance or destiny.

Room—for what? Shall it be the movies, or great books? The thoughts of the market-place and the street, or the thoughts of God? The choice is a daily one, and life grows great or mean accordingly.

114. Concentration. I remember hunting in the Rocky Mountains one summer and an Indian called our attention to a black squirrel in a tree. Then, resting his old gun on a stump, he did not move, though the flies and gnats came and covered his face. He did not even heed one of them. He did not know they were there so intent was he upon that game. When he shot the squirrel, I asked him,

"How could you bear all that annoyance?" Said he, "I did not notice the flies." The gnats had not troubled him because his whole mind was on that squirrel. If a young man have about him all those flies and temptations of bad habits; if he has also one great aim in life, he will not heed those annoyances, and they will not change the course of his life.

115. Perfection Desired. To do well is to be able to do better. "Good enough" is small praise for anybody. A child can appreciate this quite as keenly as a man. A little girl between seven and eight years of age looked eagerly over her father's shoulder as he examined the monthly report of her schooling. "I want to see what I got for reading," she said. As the child had been somewhat discouraged because of her absences through sickness, the father thought to avoid dispiriting her by favorable comment on what was really an excellent general showing. "You got nine," he said, "and that is very good." The child turned quickly around to face him, looked silently and soberly into his eyes for a moment, then said, with the superior emphasis of a knowing smile, "Can't you get ten?" That child was not satisfied with anything short of perfectness, and probably derived more stimulus from this expression of her own high standard than from her father's commendation of her attainment, which was something less. The appreciation of the highest may show character where the attainment, for one reason or another, falls below.

116. Folly of Floating. Sometimes a strange thing is seen at sea. The wind and currents and surface ice are all moving in one direction, but a huge iceberg comes along moving against wind and tide and plowing its way through the surface ice in the opposite direction. What is the explanation? The surface ice floats with the current, but the iceberg has its base down in a deeper and more powerful current and is borne along majestically against all opposition. Most men float with the surface currents, even when these are moving in the wrong direction. But occasionally there comes a man, like Co-

lumbus or Luther or Lincoln, who has got his will down into the deeper and more powerful current of God's will, and then all the world must give way before him as he plows his course through. Surface winds and currents have no effect upon such a man; he is in the Gulf Stream of the universe and the very constellations are floating with him. These world-resisters and world-compellers are God-moved and are omnipotent in the Lord and in the power of His might.—*Presbyterian Banner.*

117. Education is Preparation. Education ought to help one to an early and clear conception of his mission. One of the prime purposes of the smoky, industrious little tugs which ply their craft upon the waters of our great seaports is to lead out, from their docks and moorings, the great ocean steamers to the place where, beyond the breakwater and the land-locked bays, they feel the deep swell of the ocean tide, and there, loosing the hawser, point the prow toward the far-going voyage and the distant destination, and plunge out into the deep. So the first mission of education is to lead out the young life from the locked and sheltered harbor of home and parental control to the place of self-direction. To the ocean of deep water, tides, winds and storms one must come, and it is the business of his education to see that he comes thither prepared for what is before him.—*BURNHAM.*

118. Money or Brains? If the years spent in pursuit of education increase the farmer's chances of getting satisfaction out of life, they are profitably spent, even though they leave him somewhat behind in the race for dollars. For dollars and contentment are not synonymous terms, and the man who can combine few dollars with intelligent contentment is obviously better off than the man who, having more dollars than he can use, finds that the only employment which is really congenial to him is accumulating more.

It is more profitable to spend some time in youth in cramming the mind with knowledge not immediately useful, than to be compelled for lack of

resources to spend one's old age cramming one's pockets with money that one does not want. —*Saturday Evening Post*.

119. Get Ready. An old Greek officer counseled the generals on the eve of an engagement that "the secret of victory is in getting a good ready." That is the secret of victory not only in warfare, but in every life struggle.—J. F. CARSON, D.D.

120. Advice to Young Men. "Be sure that every one of you has his place and vocation on this earth, and that it rests with himself to find it. Do not believe those who too lightly say, 'Nothing succeeds like success.'"

"Effort—honest, manful, humble effort—succeeds by its reflected action, especially in youth, better than success, which indeed, too easily and too early gained, not seldom serves, like winning the throw of the dice, to blind and stupefy."

"Get knowledge, all you can."

"Be thorough in all you do, and remember that though ignorance often may be innocent, pretension is always despicable. Quit you like men; be strong, and exercise your strength. Work onward and upward, and may the blessing of the Most High soothe your cares, clear your vision, and crown your labors with reward!"—W. E. GLADSTONE.

121. Knowledge and Attention. Charles M. Schwab, the steel magnate, once said: "I know a young New York fellow who has built for himself a big business. He used to be a poorly paid clerk in a department store. One rainy day, when customers were few, the clerks had gathered in a bunch to discuss baseball. A woman came into the store wet and disheveled. The baseball fans did not disband; but this young fellow stepped out of the circle and walked over to the woman. 'What can I show you, madam?' he asked courteously. She told him. He got the article promptly, laid it before her, and explained its merits smilingly and intelligently. In short, he treated the woman just as his employer would have treated her under similar circumstances.

"When the woman left she asked for his card. Later the firm received a letter from a woman ordering complete furnishings for a great estate in Scotland. 'I want one of your men, Mr. —,' she wrote, 'to supervise the furnishing personally.' The name she mentioned was that of the clerk who had been courteous. 'But, madam,' wrote the head of the firm in response, 'this man is one of our youngest and most inexperienced clerks. Hadn't we better send Mr. —?' 'I want this young man and no other,' wrote the woman. 'Large orders impose their own conditions.' So our courteous young clerk was sent across the Atlantic to direct the furnishing of a great Scotch palace. His customer that rainy day had been Mrs. Andrew Carnegie. The estate was Skibo Castle.

122. Christian College. The aim of the Christian college is not reached by turning out students who are merely believers in Christianity, who consent calmly and indifferently to its creed. It aims to fill its students with the spirit of St. Paul, to make them alive in the service of Christ, and to fire them with the enthusiasm of humanity.

There are special reasons to-day which show that the part taken by the Christian college in our national life is growing important and strategic. America, already the richest of nations, is to become far richer. The number of the wealthy will be increased, and millions will have most of the comforts and even luxuries, which the very rich now enjoy. The tendency of opulence is to enervate. Christian character needs to be hardened and fortified against luxury. And a "manhood that can stand money" is what the Christian college aims to produce.

Our civilization rushes to a vast and fatal plunge unless God is enthroned in the educated minds of our people. Education without religion is architecture without foundation and roof.—BARROWS.

123. Teaching. Teaching has three objects; (1) The communication of knowledge. (2) The stimulating of the activity of the student. (3) The development of character.

124. Wealth by Thought. Men make wealth by their thoughts as well as by their hands. A Morse dreams of telegraphic communication, and his thoughts materialize in hundreds of millions of value in telegraph stocks. A Stevenson dreams of locomotive traction, and we have thousands of millions of dollars in railroads. A Bell conceives of speaking by a wire, and we have millions upon millions of wealth in telephones created by his thought. What, do you ask, does thought make money? Yes, I say, the thoughts of these and other thinkers create actual money values. So you see that the thoughts of men make wealth as well as the work of their hands.—LANSING.

125. Education Desired. A little negro slave boy on a Southern plantation, one single garment, a coarse flaxen shirt, his only covering: he had never slept in a bed—not he: who his father was he never knew, nor his own age. He once went as far as the schoolhouse door with his little mistress, to carry her books, and had the feeling that “to get into a schoolhouse and study would be about the same as getting into Paradise.”

After the emancipation proclamation a boy of ten or twelve years of age, working in the salt mines of West Virginia, but with an intense longing for an education; a little later attending night school. Again we see him on his way to Hampton Institute, a distance of five hundred miles, with scarcely any money to buy clothing or pay his fare; sometimes walking and sometimes begging rides, sleeping under the sidewalk or in any shelter he might find, to save his money; reaching Hampton at last, with just twenty-five cents in his pocket and looking like a worthless tramp.

Later we see him as a student, doing janitor work to help pay his way. Here, for the first time, he ate from a tablecloth, learned the use of napkins, tooth brush the bath, also of sheets; the first night he slept under them both, and the next night on top of both. At length, graduating with honor, he becomes a teacher; is called back to deliver a post-graduate address, is tendered a reception in

Richmond at which two thousand colored people were present, in a hall not far from the place where he slept under the sidewalk. Beloved and respected by both white and black was Booker T. Washington, president of Tuskegee Institute.

126. Business Success. “A new boy came into our office to-day,” said a wholesale grocery merchant to his wife at the supper table. “He was hired by the firm at the request of the senior member, who thought the boy gave promise of good things. But I feel sure that boy will be out of the office in less than a week.”

“What makes you think so?”

“Because the first thing he wanted to know was just exactly how much he was expected to do.”

“Perhaps you will change your mind about him.”

“Perhaps I shall,” replied the merchant, “but I don’t think so.”

Three days later the business man said to his wife, “About that boy you remember I mentioned three or four days ago. Well, he is the best boy that ever entered the store.”

“How did you find that out?”

“In the easiest way in the world. The first morning after the boy began work he performed very faithfully and systematically the exact duties assigned, which he had been so careful to have explained to him. When he had finished he came to me, and said, ‘Mr. H, I have finished all that work. Now what can I do?’

“I was greatly surprised, but I gave him a little job of work, and forgot all about him, until he came into my room with the question, ‘What next?’ That settled it for me. He was the first boy that ever entered our office who was willing, and volunteered to do more than was assigned him. I predict a successful career for that boy as a business man.”

127. Choices of Youth. In an old fairy tale the youth who had entered the treasure house was repeatedly admonished by the good spirit, “Don’t forget the best.” He choose that which seemed best and shone brightest, and so lost all. One of the tragic aspects of the life of young people is that they cannot bring the mature wisdom of later years to bear

on the early decisions which affect all of their later life. In choosing friends, in deciding habits, in cultivating a taste for literature and pleasure, in adopting a trade or profession, in choosing the sweetheart who is to become a lifelong partner, youth needs the ripest judgment; yet it commonly has only inexperience and impulse to control it. The choices made in youth are commonly the determining factors in life. Wise with a wisdom that is above this world is the young man or woman who makes the great choice which influences all other choices.—W. T. ELLIS.

128. Know Your Business. Do you know osmiridium? That is, your osmiridium—the osmiridium of your special calling.

What do I mean? This:

Some miners were digging for gold along a river in Papua, in British New Guinea, not long ago. Their picks broke into a mass of flakish substance, blue-gray in color. They did not know what it was, and tossed it aside as worthless.

Later the prospectors happened to tell a mining engineer about the matter and he informed them that the discarded substance was osmiridium, a metal of the platinum family, eight times as valuable as gold! It is worth \$200 an ounce. It is used to tip fountain pens and for the delicate bearings of fine machinery.

Back rushed those luckless miners to their river, only to find that the violent tropical rains had washed away the greater part of the precious deposit. They scraped together what made two and a half pounds of osmiridium after it was refined, and sold it for about six thousand dollars. Hereafter, it is safe to say, they will look sharply for osmiridium wherever they dig.

The moral is, Know your business, so thoroughly that you will be ready to take instant advantage of all exceptional opportunities. Be armed against surprises. The ignorant, unprepared, careless worker is always complaining of poor luck. That is because he does not know osmiridium when he plunges into it. The wise man has been on the lookout for osmiridium all his life.—CALEB COBWEB.

129. Commencement Charge. It is said that Saint Simon, the great social reformer, who did so much for the laboring classes in France, gave his valet orders to awake him every morning with the words, "Remember, Monsieur Lecomte, that you have great things to do."

Remember, my young friend, that you have great things to do. Great things will certainly be done in the next fifty years; why should you not have the honor of doing some of them? To be great and do great things will require first, a high aim and then diligence, earnestness, hard work, definite and unremitting toil; but you can do what others have done and are doing and win the prize which is waiting for someone to come and take.

130. Culture. Two men were in the woods. "Did you hear that?" said one. "I heard nothing." "There it is again, the most beautiful note in the woods, the song of the hermit thrush." The other could not hear it at all. Is our sense sharpened to hear God's voice? Are we efficient in this?—REV. R. P. ANDERSON.

131. Beginning of Success. An interesting story of how Reuter, the founder of the famous agency for foreign news, began his life work appears in Mr. Richard Whitelings' book, "My Harvest." Reuter went to the *Daily News*, in the offices of which Mr. Whitelings worked for a number of years, and to the other leading papers, with an offer of copious and trust-worthy telegrams from abroad.

The manager asked for terms.

"Nothing," said Reuter genially.

"Come, come, that will never do! What do you expect to get out of it?"

"The esteem of the British people, whom I admire."

"Hump! You may send 'em in."

They came, they were worth printing, and they duly appeared on those extraordinary terms in every important journal. At the end of the year they had become indispensable, and then the philanthropist called again.

"You like my little telegrams?"

"Undoubtedly."

"Well, I want to arrange about going on with them."

"Very much pleased, I am sure."

"My terms are a thousand a year."

"Whew! That's a very different story—"

"Ah!" said the other quietly. "We are talking business now."

He got his thousand all round.

132. Importance of Ideal. Standing in the presence of Meissonier's "1807," gazing upon the huzzaing, charging horsemen, and the square-jawed, immovable Napoleon, entranced by the genius of the great artist, we remember that this painting, like all other works of art, has two lives; the one in the brain of the artist, the other on the canvas; and upon the perfection of the former depends the perfection of the latter. What is true in art is true of religion. Symmetrical and perfected Christian work is the child of symmetrical and perfected conception.—REV. L. A. CRANDALL.

133. Character and Success. The story is told of General Lee, that on one occasion he was in consultation with one of his officers in regard to the movements of his army. A plain farmer's boy overheard the remark that he had decided to march upon Gettysburg instead of Harrisburg. The boy telegraphed the information to Governor Curtin. The governor said, "I would give my right hand to know whether that is true or not." A corporal standing near said, "Governor, I know that boy; it is impossible for him to lie. There is not a drop of false blood in his veins." Soon the Union troops were on their way to Gettysburg, where the most decisive victory of the war was won by the Federal forces. Thus character gives power and worth to any life, however humble. Character gives protection, character gives honor, character gives blessedness, character gives success, as someone has said, and there is no other.

134. Indecision. Thomas W. Lawson, at a dinner in Boston, talked about success.

"Success in finance," he said, "is due in great measure to prompt action. The doubting, hesitating, Hamlet type of man had best keep out of finance. He is sure to be

swamped. The street has no use for him.

"Such a man always makes me think of my boyhood friend, Grimes. Grimes was a falterer, a doubter, a Hamlet of the worst type."

"One night I dropped in on him, and found him bent in a brown study over a white vest.

"'Hello, Grimes,' said I. 'What's the matter?'"

"'This vest,' said he. 'It's too dirty to wear, and not dirty enough to send to the wash. I don't know what to do about it.'"

135. Use What You Have. "You are building a good wall there," said a passerby, stopping to look at a workman by the roadside. "Some of your material looks rather poor to work with, too," and he glanced at a pile of rough, jagged stones. "I ain't pickin' my materials," the man answered simply. "What I'm here for is to build as good a wall as I can with the stuff that's brought me."

136. Ideals. Many build as cathedrals were built; the part nearest the ground finished, but that part which soars toward heaven, the turrets and spires, forever incomplete.—BEECHER.

137. Will and Way. Stevenson knew a Welsh blacksmith who, at twenty-five could neither read nor write, at which time he heard a chapter of "Robinson Crusoe" read aloud in a farm kitchen. Up to that moment he had sat content, huddled in his ignorance; but he left the kitchen another man. There were day-dreams, it appeared, divine day-dreams, written and printed and bound, and to be bought for money and enjoyed at pleasure. Down he sat that day, painfully learned to read Welsh, and returned to borrow the book. It had been lost, nor could he find another copy, only one in English. Down he sat once more, learned English and at length, with entire delight, read "Robinson Crusoe."—*The Atlantic*.

138. Four Things.

Four things a man must learn to do, If he would make his record true:

To think without confusion clearly,
To love his fellow men sincerely,
To act from honest motives purely,
To trust in God and heaven securely.

HENRY VAN DYKE.

139. Trust and Try. When I used to go to the little log school-house, here is a verse of a "piece" that used to be spoken on Friday afternoons:

"'Can not,' Edgar, did you say,
Chase that idle thought away.
Take your book from off the shelf,
God helps him who helps himself.
Trust and try. Trust and try."

140. Receipt for Success. The following is a story of a Philadelphia millionaire who has been dead some years.

A young man came to him one day and asked pecuniary aid to start in business.

"Do you drink?" asked the millionaire.

"Once in awhile."

"Stop it! Stop it for a year, and then come and see me."

The young man broke off the habit at once, and at the end of a year came to see the millionaire again.

"Do you smoke?" asked the successful man.

"Now and then."

"Stop it! Stop it for a year, and then come and see me again."

The young man went home and broke away from the habit. It took him some time, but finally he worried through the year, and presented himself again.

"Do you chew?" asked the philanthropist.

"Yes, I do," was the desperate reply.

"Stop it! Stop it for a year, then come and see me again."

The young man stopped chewing but he never went back again. When asked by his anxious friends why he never called on the millionaire again, he replied that he knew exactly what the man was driving at. "He'd have told me that now I have stopped drinking and smoking and chewing, I must have saved enough to start myself in business. And I have."

141. Saved by Service.

Forbid for me an easy place,
O God, in some sequestered nook
Apart to lie,
To doze and dream and weaker grow
Until I die.

Give me, O Lord, a task so hard
That all my powers shall taxed be
To do my best,
That I may stronger grow in toil,
For harder service fitted be,
Until I rest.

This my reward—development
From what I am to what Thou art,
For this I plead;
Wrought out, by being wrought upon
By deeds reflexive, done in love,
For those in need.

—CHARLES C. EARLE.

142. Culture. When John Richard Green spent an evening with Gladstone he says of him: "I felt proud of my leader, because he was so noble of soul." Let us so live and act here that we may keep the soul of this nation alive and masterly. This is the supreme care for which God invested you with life and sex and peculiar faculties. Others are seeking lower ends; some in anarchy would destroy all. But we go on from these cloistered retreats to maintain the spirit of a mighty people, to give it force, direction, courage, purity and Godward aim. And this can be a common pursuit until the manhood and womanhood of America, free without license, and fearless without pride, and tender without maudlin weakness, becomes the revelation and crown of culture in spiritual realms.—REV. S. PARKES CADMAN, D.D.

143. Real Education. A Christian education is supposed to give one a better control over nature and men by refining the sense of justice and equity, as the skilled jurist differentiates between these two terms, and to enable one to see and appreciate the real value in persons and things. Coming short of this, our education is a complete failure.

144. Teachers. The instructors of the young write not only knowl-

edge but principle in the inner life, as the water mark is inlaid in paper. This is more important than writing one's name in an autograph album. There is as much in it as genius can purpose and effectually realize.—REV. A. W. LEWIS, D.D.

145. Profit of School. The table prepared by the Massachusetts State Board of Education shows the weekly earnings of children who left school at fourteen until the end of their twenty-fifth year.

Those who left school at fourteen began at four dollars a week, and at the end of the twenty-fifth year were receiving \$12.75 a week. Those from the high school began at \$10 a week, and at twenty-five were receiving \$31 a week.

The total earnings of the elementary school boy in the eight years were \$5,722.50; while those of the high-school boy in the eight years were \$7,377.50.—*Educational Review*.

146. Advantage of Education. A college education may not fit a young man with special knowledge for any given business, but four or five years of mental broadening will develop his intelligence and his capacity to learn and to adapt himself to the needs of business. That is one advantage. Another is the culture that education brings, the interests to which it introduces us.

147. True Education. The word educate is from a Latin word which means to draw out. Therefore to be truly educated is to be fully or truly drawn out or developed. We often hear a man spoken of as being well trained, or as one who has a well-rounded education. If we were to examine his education closely, perhaps we would find him to be a man trained in mathematics, in the natural and physical sciences, and have a fair knowledge of the ancient and modern languages, and yet be lacking in one of the most important features of a true education. To be truly educated one must be trained in body, mind and heart. In fact, no one can say his education is complete whose mind has not been trained to think; whose heart has not been trained to love righteousness, and

whose body has not been made strong. We should not train one of our faculties and neglect one or all of the others, but we should train or develop them in the same proportion. Man is sometimes compared to a knife of many blades; he knows how to open one, and only one. The others become useless from disuse. He is educated who makes a tool of every faculty. It is not what one eats but what he digests that makes him strong, and not what one gains but what he saves makes him rich so it is not what one reads or hears, but what he remembers and applies that makes him learned.

A good education is the surest of all investments. Lands and money may take wings and slip away, but an education is as lasting and unfailing as the constant flow of the great Niagara, a bank whose dividend is everlasting. Flow wise, then, to secure as near as possible a complete and lasting education.—H. C. SHOULDER.

148. Education and Knowledge. Students are sometimes impatient of studies that seem to have no relation to their future life. "What," asks the budding engineer, "what use have I for Greek, or Latin or botany?" None, perhaps, if engineering were the whole of life. But it is not. It may be the part of life we shall need for paying expenses. But the man that knows engineering alone is not educated. A good education rounds out our interests and our knowledge.

149. Education and Conscience. Mere intellectual education may be mere cunning, a sharp tool which a bad man can use as deftly as a good man. Conscience must be trained and enthroned as the crown of man, or he does not reach full personality, and conscience finds its only true and worthy goal in God. Education runs up into and loses itself in religion, and man is a complete personality only as he attains to the fullness of the stature of Christ.—*Presbyterian Banner*.

150. Cruel Schoolmaster. An indignant mother wrote thus to the principal of an academy:

"Dear Sir: My son writes me that he has to study too hard. He says he has to translate fifty hexameters of Latin a day. I looked 'hexameter' up in the dictionary and find it a poetic verse of six feet. Now that makes 300 feet or 100 yards of poetry for my poor son to translate each day. I think about half a hexameter, or six inches, of this Latin is enough for a boy of his age."

151. Education an Investment. "The best investment of to-day is in making the men and women of to-morrow."

152. Scope of Education. It must include the training of body, mind and soul. Our bodies are intended to be temples of the Holy Spirit. God would have us strong, vigorous bodies. Good care and training can make them and keep them such. A trained mind and a clean soul in such a body make manhood complete.

Intellectually, our aim must be to know the truth, since the truth makes us free. Ignorance is bondage. Truth must become part of our life. The mere fact of knowing a thing, does not make us free. The truth must get into our very nerves. It must be lived.

And then all knowing must be linked up with eternity, in order to give it real value. With this in view, no accomplishment is lost, though life may be of a short duration.

The marks of an educated man, then, are a well-developed common sense; a broad viewpoint of life; charity towards other people, who hold different views; the highest aim must be to serve mankind, by means of which to serve God and glorify him.—KARL KAUPP.

153. Omniscience of College Students. The student who wrote that the Pilgrim Fathers came to this country to build an insane asylum in the wilderness was as near right as the other student who wrote in his examination papers that "Martin Luther did not die a natural death, but was excommunicated by a bull." "Richard II" is not the only one "said to have been murdered by some historians;" haven't Napoleon and

Cæsar been murdered by H. G. Wells? The student whose examination papers had it that "People go to Africa to hunt rhinostiches," and that "A skeleton is a man with his inside out and his outside off," can occupy the entire sofa by himself; he "takes the bakery."

And yet we must admit into the company of student omniscience the three hopefuls who answered their questions thus: "Lloyd George is the Prime Mixture of England;" "The strength of the British Constitution lies in the fact that the Lords and Commons give each other mutual cheek;" and that "Julius Cæsar was renowned for his strength; he threw a bridge across the Rhine."—*Central Christian Advocate*.

154. On the Right Track. Character is formed, says Goethe, in the stream of life. That stream is sometimes foul, but even so it bears us onward. Many of us get the chief part of our education in the school of life after we leave school. In fact, school and college are but the beginning of education. They place us on the right track, point out the way, drill us in right habits, show us the proper methods. But what one gets out of school or college is purely an individual affair.

155. Genius Plus Education. The secular papers tell about the fifteen-year-old boy, Morris Shaefer, of Brooklyn, who has outdone the best engineers in the employ of the Brooklyn Rapid Transit Company by inventing a system that will relieve the crush at the Brooklyn bridge. The problem had baffled the most skilled mechanicians, and experts; and this boy, who is remarkably bright as an electrician and mathematician, has solved it. The Bridge Company offered him twenty-five thousand dollars for the invention, and the General Electric Company of Schenectady, N. Y., offered him a salary of fifteen thousand dollars a year if he would stop school and enter into their service.

This offer—fifty dollars a day—is large enough to tempt some boys we know to stop school and go to work. But this youthful inventor was wise enough to refuse the tempting offer.

He knew that his increased capacity for happiness, and his enlarged power to serve his fellowmen, that would result from a thorough preparatory and professional education, would be worth far more to him, than the money offered him. When his abilities shall have been magnified tenfold or a hundredfold by the best education attainable, who can tell what service he may be able to render to his generation?

Some one has made this plain by calling attention to the fact that a thoroughly educated man, one who has taken a complete university and professional course, will ordinarily earn a thousand dollars a year more than a man of equal natural ability who has no education. In thirty years of active labor he will earn thirty thousand dollars more than his less favored neighbor. This thirty thousand dollars is what he made by his ten years' labor in school and college. In other words every year of school life properly improved represents an earning of three thousand dollars. This is much more than ten dollars for each day he attended school. And yet the pecuniary value of a good education is not its chief value.—*Christian Observer*.

156. College Progress. The progress of our colleges marks the progress of our country, and every true American will rejoice in it.

Last year 450,000 young men and women attended our higher institutions of learning, and that is a splendid gain of 36 per cent over the attendance during the war years.

At the same time the salaries of presidents and professors, at least in the State institutions, have increased no less than 50 per cent, and this is a most hopeful sign of progress.

Oregon, Iowa, and Utah occupy the position of honor among the States as having the largest number of college students in proportion to their population. New Hampshire, Connecticut, Maryland, New Jersey, and Massachusetts draw the largest number of students from other States. We have 6,900 college students from other lands, 1,443 being from China, and 1,294 from Canada. Japan sends us 525; South America, 563; Russia,

290; and India, 235. These figures also are most encouraging.

Altogether, though the college situation is not ideal, it is constantly growing better.—*Christian Endeavor World*.

157. The Noblest Theme. The Bible is the noblest study, and we shall make a great mistake if we study smaller books and do not study the greatest book of all. The Bible gives us the spirit in which to study most effectively, and it interprets to us all the facts we may learn about nature and man.

158. Not a Matter of Size. Some of the greatest colleges in America never have five hundred students in any one year. On the other hand, some of the cheapest, quick-lunch schools in the country boast their thousands of students. Wise young folk will keep that distinction in mind when choosing a college.—*Epworth Herald*.

159. A Guaranteed Job. All able-bodied school boys ought to be at some useful work in the summer holidays. But their schooling should not be allowed to suffer for the sake of their jobs. Such a course is penny-wise, pound-foolish. The pay may look good to-day, but the education will look better day after tomorrow.

To-day's schooling is the guaranty of to-morrow's job.

160. An Educational Ideal. "It is designed henceforth that education shall be so diffused that there may not be a village with an ignorant family, nor a family with an ignorant member. This sentence, pronounced by an eminent educator as "worthy of being made the educational creed of every people," is of neither French nor German, English nor American origin. It sounds, indeed, like the educational idealism of Jefferson; but it is, in fact, the closing sentence in the rescript regarding education issued by the Emperor of Japan as far back at 1872. Suppose it yet remains an ideal, who will deny that it puts to shame the educational ideals of most of Christian America? Who, moreover, is

prepared to disprove that out of this ideal and the efforts to give it practical application has sprung the new and the victorious Japan of to-day.—*Southern Christian Advocate.*

161. Getting Education. Robert Carter, one of the noted American publishers of the nineteenth century, had to start working at the age of six because of poverty; but his love of learning and his determination to learn resulted in his strapping a book to a board and placing it where he could read while working at his loom. Such was his industry that at the age of twelve he could translate Ovid and other Latin books. His mind was so keen that when he came to America from Scotland, though he had had practically no schooling, he was able to become a successful teacher, after which he became a book-seller, also with notable success. Robert Carter's is one of many lives which proves that determination is a necessary factor in the attainment of education.

162. Melons and Oaks. A university student became alarmed at the length and arduousness of the curriculum, and asked whether it was possible to have a shorter course. "That all depends," answered the dean, "on what you intend to make of yourself." It takes God a hundred years to make an oak, but he can make a melon in six months. Do not expect to become truly educated in a year, or even in several years.

163. The Vital Thing in Life. It is one thing for an undergraduate to go out from his institution an expert in electrical science; it is quite another thing for him truly to discover the spirit of life itself, so that he is able to harmonize his expert ability with the broader and deeper life of the age in which he lives.—*Century.*

164. Consecrated Education. If we wish to be helpful let us prepare ourselves in the most effective way possible. An education opens up the way, these days, especially. Those who are uneducated are at a very serious disadvantage. It is greatly

important that all who wish to be leaders of others, and useful in the Church and in the state, shall be as well educated as possible. As they come into the highest and truest culture possible, and consecrate it all to Christ, they are able to do larger things in his name.

165. How Get an Education? If you have enough money, go to the college of your choice. If you have little or no money, but have time, determination and Christian consecration, interview or write to the president of your nearest Christian college. If this does not open the way, it will be a marvel. There is an education somewhere in America for every young man and woman of purpose and of love for Christ.—PAUL PATTON FARIS.

166. Accumulated Knowledge but Missed Wisdom. An education is not for making money, but for living life. This is the view of the writer of the Proverbs. It is meant to draw us out of ignorance into wisdom in the conduct of life; and a person is hardly educated who has accumulated knowledge but has missed wisdom.

167. The Initial Point of Wisdom. President Hyde, of Bowdoin College, says that the fundamental human excellencies are four: Wisdom, which is the knowledge of the best ends of life and of the best means of attaining those ends in one's own experience; justice, which is the knowledge of the rights of other men and the will to accord those rights; courage, which is the strength to dare what wisdom and justice dictate; and temperance, which is the self-compulsion to refrain from things which wisdom and justice forbid.

Such a summary of character is a luminous path into the heart of the meaning of two very old Hebrew words to youth: "Wisdom is the principle thing; therefore, get wisdom," and "The fear of Jehovah is the beginning of wisdom."

168. The Academia. The Academia was an Athenian park that Cimon, the son of Miltiades, gave to

his fellow citizens. Surrounded by walls, and adorned with walks, and groves, and fountains, it became a favorite resort of Plato, who in its shaded retreats taught, during fifty years, all who would attend him in his daily walks. The Academia still exists, but we doubt whether Plato can be found anywhere among its avenues to-day. The modern Academia has the beautiful campus, the stately edifice, the shaded walk often, but its real perpetuation of the Athenian prototype is in the Academic system. Moreover, now, once each year we see what Plato never imagined, an hour of accounting to the world for the work of the Academia. That hour presents to the world, to society, to business, to the professions, recruits for the ranks which time and death are constantly thinning. That time we call Commencement. That time is with us now. Boys and girls are leaving the Academic days behind. Study under tutors and in curricula is finished. Fun and folly are being left to the undergraduates. The grind of life is beginning. There is care ahead, and work and worry, and failure and success, and mediocrity and exalted ability in action. The shell of the chrysalis is broken, and the moth is on the wing. If the moth for a little day shall think the world is a place of sunshine and flowers, it will learn ere many days that there are wing-singeing flames everywhere. A burnt wing for a moth, like a broken one for a bird, is not the best aid to achievement. Blessed is that boy or girl who walks out of the Academia with eyes and brains fitted to know what flickering flames mean.—REV. R. S. HOLMES, D.D.

169. Human Values. The college professor, who values an average baby at \$90, is exactly right, because there is no average baby. Each youngster is a prodigy, as each proud parent will admit. However, a college professor is literally worth \$10, judging him by the standard of value of the chemical substances composing a human body. Some of us, lacking brains, might not bring so much.

170. The Day Begins. General

Foch says, "Battles are won the day before." Not only does the general carefully outline his plans, and place his men before he strikes. The word "morale" has come to have a large place in the talk about the men who fought so gallantly. Those men fought well because of their physical, mental and moral condition; and their condition was determined by what they had been doing and thinking for a day, indeed, many days, before they went into the battle. Did not Wellington say that Waterloo was won at Eton? Wellington and some other generals were educated at Eton and learned how to handle men and play winning games at school. This is the great theme of the Commencement season. "Battles are won the day before."

171. The Baccalaureate Sermon. The baccalaureate sermon offers a unique opportunity to present the claims of the Christian ministry upon the students of our colleges just when they are thinking of a profession. A certain country pastor watched the boys of promise in his parish and convinced them that the ministry offered the greatest opportunities of any calling to serve their fellowmen. He got them all into college, even raising money to help them through.

172. Religion in Education. Of all the dispositions and habits which lead to political prosperity, religion and morality are indispensable supports. In vain would that man claim the tribute of patriotism who should labor to subvert these great pillars of human happiness, these firmest props of the duties of men and citizens. The mere politician, equally with the pious man, ought to respect and to cherish them. A volume could not trace all their connections with private and public felicity. Let it simply be asked, where is the security for prosperity, for reputation, for life, if the sense of religious obligation desert the oaths, which are instruments of investigation in the courts of justice? And let us with caution indulge the supposition that morality can be maintained without religion. Whatever may be conceded to the influence of refined education

on minds of peculiar structure, reason and experience both forbid us to expect that national morality can prevail in exclusion of religious principles.—Washington in his Farewell Address.

173. What Is Education For?

The primary use of education is to develop and discipline a person into a good human being. Everything should strive to attain the ideal of its kind. A crystal endeavors to fill out its angles after its inherent pattern, and the wayside flower to be a perfect flower. The inventor tries to make his machine do its work efficiently and economically, and it is thrown on the scrap-heap as soon as a better machine can take its place. Our grains and fruits were originally wild growths, small and sour, but they contained possibilities of cultivation and improvement which have been developed into the fine rich products of our wheat fields and orchards. There is an ideal possibility in everything, and all progress consists in realizing it.

This principle applied to the human being gives us education. Many definitions and descriptions have been given of education, but they all embody this idea. A Hebrew sage expressed it in the proverb. "Train up a child in the way he should go." Plato says that the aim of education is "to develop in the body and soul all the beauty and all the perfection of which they are capable." John Stuart Mill included in education everything which helps to shape the human being."

174. Education Outside the University.

It is not a vital matter where we get education, whether in the common or the private school, the college and the university, or whether our college be a borrowed book and a burning pine knot, as Lincoln's was. Of course the school has its advantages and is the place where most young people get their education, but the school has no monopoly of this art and it may be had anywhere. And education is not limited to school days and youth, but runs through all life. The university of books requires no conditions for entrance and never closes

its doors. We should all be students, ever widening our interests and better realizing the end of our being in a fuller and richer personality and life.

175. Being Let Go. The words form the first part of Acts 4: 23, the verse reading, "And being let go, they came to their own company." The story is familiar to all readers of the narrative of the early days of apostolic history. After the healing of the lame man at the gate of the temple, Peter's address, the arrest, Peter's defense, and the discharge of the two apostles from custody, "being let go" they sought at once the companionship of their friends.

There is a certain haunting meaning which attaches itself to the three words which form the title. In one of Robinson Nicoll's essays he declares, "The liberations of life are its crises." That is, when we have passed one experience or peril we are brought face to face with others, unless we have the "instinct for home" deeply rooted in our hearts. "Being let go"—that is what Commencement means. And being let go—where do they go? To many it is merely a transfer to a higher grade or to a special school, while to others it is the ushering in of the life-long working day. To all it is a crisis, for it is a point of indecision and affords a possibility of retrogression.—*Christian Intelligencer*.

176. How Education Pays. Boys and girls who go to work at the end of grammar school rarely get good jobs. The work they find to do is usually unskilled; it offers little training or chances for advancement. When they are older they find that they are still untrained for the skilled work which offers a future.

Many boys and girls when they leave school find work that offers a high wage for a beginner. But these wages seldom grow because the work requires no training.

A position with a future and steadily increasing wages requires school training.

A table prepared by the United States Bureau of Education compares the wages of a group of children who left school at 14 years of age

with another group who left at 18 years of age.

At 25 years of age the average boy who had remained at school until 18 received over \$2,000 more salary than the average boy who left at 14 years and was then receiving over \$900 a year more.

This is equivalent to an investment of \$18,000 at 5 per cent. Can a boy increase his capital as fast any other way?

From this time on the salary of the better educated boy will rise still more rapidly, while the earnings of the boy who left school at 14 will increase but little.

Although the wages paid now are much higher than when this study was made, the comparison remains the same.

177. Be Good for Something. The elements of education will include a sound, symmetrical, strong body as the physical basis of life, the earthy stem on which the fine blossom of the soul must grow. Plato puts this first in his scheme, and our modern education is restoring it to its rightful place. A good mind is the next story in the educated man, and this means a mind in which the mental faculties are developed into right action, keen observation, accurate perception, discriminating comparison, sound judgment, constructive reasoning, vivid imagination, and concentration and force of will. Such a trained mind can take hold of any problem or subject, whether it be the analysis of a Greek or English sentence, the building of a bridge, or the framing of a political platform or religious creed, and handle it with ability and success. But towering above the sound body and trained mind in the educated man are the good character and conscience that are the royal crown and scepter of the soul. The moral nature is the fundamental and supreme element in the worth of man, and his education is symmetrical and complete only when this is rightly trained and dominant.

A human being is good only when he is good for something. Though an end in himself, yet his end is realized only when he contributes to the equal development and perfection

of other lives. The human soul is intensely social and absorbent and cannot be complete in itself. It is a cell in a vast social organism, and its health and very life are dependent on the life and health of the whole. Education, then, instead of enabling a man to live independently of others and evade social responsibilities, or of equipping him with more powerful and cunning means of living off others and exploiting them as a mere means to his own selfish life, is a means of larger service.

178. Real Culture. The business college may train for mercantile pursuits, and the technical school may drill for scientific efficiency, but it is the Christian college that provides the best all-around equipment for living in the truest, fullest, freest sense. This is what real culture means.

179. Education, Character, Citizenship. Knowledge is power, and great thought is eloquent in itself. I have been pleading for education, for character and citizenship, knowing as I do that the good or evil destiny of this republic hinges upon her educated men, with high sense of honor, giving her devoted and self-forgetful service. And finally I have appealed to you, no matter what your calling or vocation, to master one of the great problems which confront the nation, and help her fulfill that high destiny to which I believe God has called America. For I believe with all my heart that just as God called Greece to teach the world that the ideal was the highest quest of man, and called Israel to give the world the eternal facts that God made man in his own image and helps him realize that divine sonship, so he has called America to show the world the possibility of human brotherhood, based on justice and good-will and fraternal co-operation of all souls. This is education for the whole of life which fits a man to lead in this high task.—REV. FREDERICK LYNCH, D.D.

180. Get An Education. "Get an education, but don't let an education 'get' you." A wrong sort of education: May steal away one's faith

in God; may give one a pessimistic outlook on life; instead of making one a master of life, may make one simply a master of athletics.

An education that we get, but that does not "get" us, gives all-round physical, mental and spiritual development. It means a life that helps one to conquer all our heavenly King's enemies and our own—enemies of body, mind and soul.—PAUL PATTON FARIS.

181. College Men and the Bible.

Mr. Clayton Sedgwick Cooper, in writing of "College Men and the Bible," describes the great awakening among the students of America as regards the regular and systematic study of the Scriptures. He speaks of this as one of the great significant and influential enterprises in college life during the last ten years. He points out that last year in 539 institutions in the United States and Canada, 32,259 college men regularly attended the voluntary Bible class. At West Point, for instance, 260 of the men met weekly for a practical study of the Bible. At the United States Naval Academy at Annapolis, 340 midshipmen met weekly in Bible study. Last year in the different colleges of this country, in the Greek letter fraternities, 4,939 men studied the Bible in voluntary groups in their chapter houses. One of the noteworthy features in this movement is that students themselves have come forward as leaders. Among them are the representative men of the schools—men who have taken the high grade for scholarship; editors of college papers, but in still larger numbers are the men who belong to the college glee clubs, the baseball and football teams. College professors and college presidents have seriously taken up the work of preparing Bible courses, reference books and literature suitable to student life and conditions. Prominent Bible scholars are engaged in the preparation of Biblical literature for special use in college circles. The time was when it was taken for granted that college men were ignorant of the Bible. This condition of things is now rapidly changing in the majority of our colleges. There is now an intelligent study of the sacred Scriptures.

From every point of view this change is gratifying. The study of the Bible will have an important educational value. Men can no longer claim to be educated who do not have a knowledge of the Scriptures. But far more important than this will be the influence on the habits, the life and character of our young men who are a picked class and being trained for special service in the various walks of life.

182. The Bible and Education.

The Greeks gave the world the best thoughts outside of Christianity. Their culture seems the best the world could produce without the help of the Bible; but how much did their education and their thoughts and their philosophies do for the world? It has touched a few; but all their efforts have fallen upon the needs of humanity like snowflakes on the heated, mighty river. Jesus gathered together a few unlearned men and taught them. He chose these rather than Gamaliel, or Shammai, or Hillel, building from the foundation. Some of these men scorned by the learned Scribes and doctors of divinity, wrote a few little books and letters. These were gradually gathered into the New Testament. The world was amazed at the greatness of intellectual power and something else it did not understand. The heathen Roman Empire became Christian, with new ideals and the new morals of a new nationality. Wherever these little pamphlets have gone, the truths of them have transformed men and women, and so have changed society. The daily papers do not make much blowing of horns over it, but the Bible is the best selling book in the world to-day. One society issues about five million copies a year. The Oriental nations have come to see that the civilization of the western nations is due to the Bible, though there are many in our own land that cannot see it yet. American colleges are beginning to put it in their curricula. It is the source of all the great and ennobling thoughts of the world's best thinkers and greatest statesmen.—REV. A. W. LEWIS, D.D.

183. Religion in American Colleges.

In speaking of the religious

life in the American colleges, Dr. Robert E. Speer has this to say: "The class once regarded as the most irreligious and skeptical has now become the most reverent and devout. The safest and most religious atmosphere for a young man now is not at home, but in college. The masters of the great preparatory schools, and those who know college life, fear far more the temptations of vacations and home than the temptations of the school or college; and it is pathetic to hear students, at the close of a term praying in their meetings for deliverance from the special trials which their home-going will bring to them."

184. Unselfish Culture. There is such a thing as education, or culture, that is simply selfish. One may acquire education, for his own enjoyment, as some one else may acquire wealth for his own delight, or power for his own aggrandizement.

He who heaps up wealth or honors or culture for his own glorification is selfish. He worships these things instead of worshipping God. He trusts in them instead of God. He does all he does from selfish instead of from holy principles. He is self-centered. Instead of loving God with all his heart and mind and soul and strength, and loving his neighbor as himself, he loves only himself, and he is so small that in loving himself his heart continues to shrink and shrivel.

It is a great and fine thing to secure an education, if one does so for the sake of being useful. In a similar way it is fine to secure great physical strength if one intends to use his strength for the assistance of those who are weak and for the advancing of what is right and good. If one wishes to be useful, the more of an education he secures the better, and the more physical strength he develops the more noble and helpful will he be. But all the education and physical health in the world will not make one great or noble if his heart and aim are selfish.—*The Herald and Presbyter*.

185. Financial Reasons for Education. Hon. Richmond P. Hobson says: "Though less than two per

cent. of the men of America go through college, yet from this two per cent. the nation draws 7,700 of the 10,000 leaders in all walks of life." Every one of experience knows that, other things being equal, the college-trained man can secure a position over uneducated men ninety-nine times in a hundred. The great mercantile and manufacturing houses of America are constantly seeking for trained and educated men to fill their positions of responsibility and leadership. The general manager of an international business house which employs thousands of salesmen recently said: "I never get enough men for the more important positions of the firm, because there are so very few men who can present their own arguments clearly and overcome the arguments of the other side without giving offense. At the present time, I have three positions paying \$5,000 a year each, and I am unable to find a man of personality who has the qualifications that I have indicated."

For financial reasons alone our young people can well afford to defer their entrance into commercial pursuits until after a college education has been secured. They cannot afford to do otherwise.—J. SHERMAN WALLACE.

186. Education and Mere Facts. Education is not merely the writing of facts on the mind as one writes on a blank slate. It resembles rather the placing of fresh color on canvas on which earlier colors are not dry. The new colors mix with the old. So the living mind mixes new information with what is already in it, judges the new in the light of the old.

187. Educative Value of the Bible. There is no other book ever introduced into the public schools to be compared in educative value with the Bible. Any one too broad for the use of the Bible is too broad and thin for education to benefit. History proves abundantly that Christianity has done more to develop great minds than all other things this world has ever seen, which is saying much. What is more it takes minds of small caliber and makes them great. If it cannot make

a mind great, there is no hope for it. The *London Spectator* has put it in this way, "No man who deliberately refuses to think can be a real Christian; and no sane Christian can be altogether stupid."—REV. A. W. LEWIS, D.D.

188. Reasons for Christian Education. Because when one becomes a Christian he has a new ambition to make the most of himself.

Because the Christian is to be a servant of Jesus Christ, and in that service he can use keenest intelligence and the highest culture.

Because education that is not Christian is one-sided, and of doubtful value in the end, both to the individual and to the nation.

Because the daily life of the nation needs to be moved by Christian ideals and purposes.

Because the highest patriotism is found in an intelligent Christian citizenship.

Because Christian education puts first emphasis on character.

Because the atmosphere of a Christian school is freest from moral taint.

Because of "the fellowship of kindred minds."—*Zion's Watchman*.

189. Getting a Trained Judgment.

One of the most vital applications of judgment is to the various values of life. No wider difference emerges among men than at this point. Show a savage a bright button and a banknote and he will eagerly choose the button and let the banknote go. Show a civilized man a banknote and a book, and in many instances he would grab the bank bill and scarcely look at the book; and yet such a man may be blinder and making a bigger mistake than the savage. The bank bill may have small purchasing power and the book may be packed with truth of priceless value or may be the Bible itself. Now we are all in danger of making such mistakes in judgment at many points in life. One such choice lies between the things of the flesh and the things of the spirit. A life that develops the body and lets the soul starve and wither, a life that is absorbed in money-making and pride and pleasure and misses faith

and character and God, is pitifully blind and blundering, compared with which even the savage's choice of a button is not so bad. To see the dust under our feet and have no upward look and star-fretted dome, to see this little world and no other, is the greatest mistake of judgment the human soul can make. Education is a sad failure and it were better that we were never ushered into its light if it does not enable us to see and choose those eternal values that will, in Plato's phrase, "develop in the body and in the soul all the beauty and all the perfection of which they are capable."—REV. J. H. SNOWDEN, D.D.

190. Climbing. I came upstairs into the world, for I was born in a cellar.—WILLIAM CONGREVE.

191. Commencement Hymn.

Almighty Lord, with one accord
We offer Thee our youth,
And pray that Thou wouldst give us
now
The warfare of the truth.

Thy cause doth claim our souls by
name,

Because that we are strong;
In all the land, one steadfast band,
May we to Christ belong.

Let fall on every college hall
The luster of Thy cross,
That love may dare Thy work to
share
And count all else as loss.

Our hearts be ruled, our spirits
schooled

Alone Thy will to seek;
And when we find Thy blessed mind,
Instruct our lips to speak.

—M. WOOLSEY STRYKER.

192. Antidote for Bolshevism.

Charles T. Clayton, director of United States training service, of the department of labor, names industrial training as an antidote for Bolshevism. Of course, industry and Bolshevism are bitter enemies, and from that standpoint Mr. Clayton is right. But, if he could devise some plan by which character training could proceed, he would do vastly

more. Men must labor, and they must put moral principles underneath their labor as its foundation. Labor never will be reliable, not a whit more than capital is conscionable, unless it is backed up by moral character. Going farther than this, no dispute between two men, two classes, or two countries, is settled permanently unless on the basis of that which is right. A compromise looks toward an agreement without regard to the right, and that never is dependable. Character must reign or chaos will.

193. The Game of Education. A certain man whose schooling was known to be limited to the primary grades surprised his acquaintances with his excellent stock of general information. When asked the secret of his seemingly limitless knowledge and his fluency of speech, he said that every morning for twenty years he had opened the dictionary and selected an unfamiliar word, reading carefully everything that was told there about it. During the day he had kept that particular word in the back of his mind, and if opportunity offered he had used it. It was great fun, like playing a game all through the day, and as the days piled up into weeks and months and years the resultant breadth of knowledge was an increasing satisfaction and benefit. We can all of us play that game with the same success.

194. Education is Concentration. Education is concentration of mind. Beware of scattation. The chameleon put on a piece of Scotch plaid busted himself in trying to make good. And you recall about that other animal with a hundred legs:

The centipede was happy quite,
Until the toad for fun
Said, "Pray, which leg comes after
which?"

This worked her mind to such a
pitch,
She lay distracted in the ditch,
Considering how to run.

195. Educate All. We need universities and we need libraries, but these should not cause the neglect of the common schools. It is of more

consequence that all of the people should have some education than that a few should be very highly educated. Every State needs more common schoolhouses, better equipments, better paid teachers—no school is better than its teacher.—*Herald and Presbyterian.*

196. It Isn't Your School; It's You. The following poem may be slightly altered to suit your school or college.

"If you want to be in the kind of a
school
Like the kind of a school you like,
You need not pack your clothes in
your grip
And start on a long, long hike.

You'll only find what you left behind
For there's nothing that's really new.
It's a knock at yourself when you
knock your school,
It isn't your school, it's you.

Real schools aren't made by students
afraid
Lest someone else go ahead;
If everyone works and nobody shirks,
Old.....will never be dead.

So if you do your personal bit
And your neighbor does his bit too,
.....will be what you want it
to be.
It isn't your school; it's you."

197. Christian Education. Christian education is the sole hope of our nation. If our people grow up in succeeding generations, without the permeating and saving influences of divine truth in their hearts and lives, we will become increasingly materialistic and unbelieving and immoral, selfish and hard, lost to the true principles of high and holy character. True religion is no more sectarian than sunshine or rain, and every one who has any concern for the welfare of the children and of the nation must combine in securing true training for those who are coming now to years of responsibility and activity.

Christian individuals, parents, Sabbath-schools, churches and Christian colleges must unite all their most effective influences to save the children

and youth of our land from irreligion and immorality, and save them to goodness of character and usefulness of service. If we do not do this, with true devotion and dependence on God, the days of our nation's greatness will soon be numbered and its light will go out in darkness.—*Herald and Presbyter*.

198. Education General and Special. Education is special or general. General education makes for culture. It broadens the mind, and every one should have as much of it as possible. Special education deals with special subjects, botany, electricity, and so on, or with the practical matter of making a living.—*Christian Endeavor World*.

199. Esteem and Toleration. School and college are good places to make friends. The team-work that is there part of a young person's training is a valuable part of education. In the public school, too, that melting-pot of different nationalities, children learn to respect those of other races. Education includes esteem and toleration.

200. Christian Education. The country needs to awake to the necessity of Christian education. Unless it is Christian, or at least has respect for Christianity, it is nothing. The foundation is sand instead of solid rock, and the structure built thereon will totter and fall. Character must supply the framework for any education that is worth cultivating. Love for truth, honor, uprightness, virtue, must parallel respect for other people and allegiance to one's country. The education that leads to the red flag as opposed to the Stars and Stripes is fatally defective.

201. Practical Education. The Eskimos teach their children by showing them how to do things. A father will take his boy on a hunting expedition and show him all the art he knows. This education is entirely for the practical purpose of existing. It is not possible to live without knowing some things, and the gaining of that knowledge is education, as far as it goes.

202. Advance Through Education. Education is the process of imparting to children and youth the facts learned by men who are older than they are, or who, perhaps, are long since dead. We build on the experience of others rather than go on making their mistakes. Thus advance is possible.

203. Life Educates. Life educates us. Few persons can live without getting some sort of education out of their experiences. They learn things, and this is education. God has thrown us together in a world where each one must work to live in order that we may learn and grow. Life develops the powers of the soul.—*Christian Endeavor World*.

204. Poverty in Ignorance. The tendency of youth is to stop the educational process at the earliest possible moment. "What's the use?" the boy says. The use is that education trains the mind, sharpens it, makes it a fine instrument for the wise conduct of life. It enriches. The ignorant are the only real poor.

205. Moral Law in the School Room. If parents are wise they will not turn over the training of their children to those who have no grasp of moral distinctions. It is not necessary to exclude the Bible and the moral law from the school room for the sake of securing scholarly skeptics to train our youth. Piety must not be regarded as a disqualification for the vocation of teachers.

206. The Value of Daily Work. If there is one thing with which I have no sympathy it is with the type of oration very frequently delivered to graduating classes, sometimes, I regret to say, delivered from pulpits, which gives an ideal so fantastic that those listening to it listen to it with a merely intellectual pleasure, and without the slightest intention of trying in real life to realize it. To preach an ideal like that does not do good; it does harm, for it is an evil thing to teach people that precept and practice have no close relation. The moment that any person grows to believe that the abstract conception of conduct is not in any real way to be

approached in actual life, that person has received serious harm.

In forming lofty ideals as to what you are going to do in great crises remember that the only possible way by which one of you can fit herself to meet a great crisis is by doing all of the ordinary humdrum work-a-day duties as those work-a-day duties arise. I am speaking this to you, but it does not apply only to you. It applies to every man and every woman who counts in the world. It applies just as much to the bishop, to the admiral, to General Wilson there, as it does to any one of you.—THEODORE ROOSEVELT, to SCHOOL FOR GIRLS, WASHINGTON, D. C.

207. Get an Education. Samuel Robbins Brown, one of the missionary statesmen who helped Japan to find the way out of isolation, was ready for college when he was seventeen years old—that is, he knew enough to enter college. But he was not financially ready.

His father was a carpenter, and was unable to help him much. So the boy taught school. His first salary was nine dollars a month, with board from house to house. Before leaving for college he was eager to add something to his father's income; so he took his entire savings from the school work—and it is worthy of note that he saved every cent that was paid to him.

After teaching two years he told his parents of his desire to enter Amherst College, and he promised to pay off the mortgage on the house with the first money earned after commencement. Permission was given, though the father stated his conviction that it would require all the son could make for some years to pay his college debts. Samuel thought so, too, yet he had a firm but unexpressed conviction that somehow he would succeed.

The trip to college for entrance examinations was made in his father's buggy. He carried with him crackers and cheese for his dinner, and just enough money to buy feed for the horse.

He passed his examinations, but he was penniless. To supply this deficiency he taught school once more,

this time at eighteen dollars a month, with board.

A friend offered to help him through college if he would go to Yale; so he turned his steps to New Haven. Dr. Griffis tells how he started for Yale College in a coat remodelled from his father's, though it was still several sizes too large for him. When he arrived, he had still six and a half cents in his pocket, reserved in the margin of his calculated expenses. Determined not to apply to his friend, he set to work with his hands as well as his brain. He sawed wood, taught vocal and instrumental music to his fellow students, and waited on table in the dining-room. Room-rent was saved, as he slept in a recitation-room. During Junior year he acted as college bell-ringer. The expenses of Senior year were paid by teaching music in a boys' school. During the three months' summer vacation he taught in a school for deaf-mutes in New York City. He was graduated with all bills paid and fifty dollars in pocket. Then he worked for two years to pay off the mortgage on the home, according to promise. The expenses of the seminary course that followed were paid by teaching music.—REV. J. T. FARIS, D.D.

208. Are You Educated? A Professor in the University of Chicago told his pupils that he should consider them educated in the best sense of the word when they could say "Yes," to every one of the questions that he should put to them. The questions are worth careful reading and thought.

Has education given you sympathy with all good causes and made you espouse them. Has it made you public-spirited? Has it made you a brother to the weak?

Can you look an honest man or a pure woman straight in the eye?

Do you see anything to love in a little child? Will a lonely dog follow you in the street?

Can you be high-minded and happy in the meaner drudgeries of life? Do you think washing dishes and hoeing corn just as compatible with high thinking as piano playing or golf?

Are you good for anything to yourself? Can you be happy alone?

Can you look out on the world and see anything except dollars and cents?

Can you look into the sky at night and see beyond the stars?

Can your soul claim relationship with the Creator?—*Presbyterian Witness*.

209. **A Girl Without Opportunities.** She had "no chance in life," so anyone would have said who met her. She lived in the mountains of West Virginia, sixteen miles from the railroad. She had never traveled on the railroad in her life. She had no money and no education. It would be hard for a city girl to imagine just how plain and rough and hopeless was the lot of this girl in her teens.

But the girl herself had hope. She meant to go to school. The term commenced in September. She had no money for the entrance fee, and no dress fit to travel in, but she had a flock of turkeys. She wrote to the school that she must wait till "her turkeys had growed big enough to sell." That was not until December, and of course the turkeys were sold at far below city prices.

Nevertheless, when the railroad train stopped at the lonely station one December day, it took on a very happy-faced girl as a passenger. She had on a fifty-cent sweater for her

winter coat, and her cotton voile dress was more like cheesecloth than anything else. Her tiny box had the scantiest of wardrobes—but she was going to school! She had taken the first step toward a larger life, and to-day she is one of those of whom the school is most proud.

"A girl without opportunities"—she refused to believe it of herself—and she proved against odds that it was not true. Is it really true of anyone who tries?—P. L.

210. **Education the Watchword.** Education is the watchword of the twentieth century. America is justly proud of its schools. Housed in buildings of comfort with every modern appliance, under the leadership of experts, with the best text books available, they are called "common schools." If the children have not sense enough to go to school, and if the parents neglect their children's good, the state steps in and compels them to take advantage of the great privilege. This is right; for the child not only belongs to the parents, but also to the state; and America knows how to develop its highest resources, future citizens. In China recently hundreds of thousands of schools have been established after the model of the American common school.

THE END

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JL

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